

# VICHARA SAGARA

A Treatise in Advaita Philosophy



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**VOLUME 13**

**Chapter 4**  
**Teaching to the Uttama Adhikari**

<b>S. No.</b>	<b>Topics</b>	<b>Title</b>
52	Avarta 199 – 218	- The illumination of “I-thought”

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# **CHAPTER 4**

**Wave for Uttama Adhikari  
(Qualified Student)**

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***TOPIC 202 TO 215***

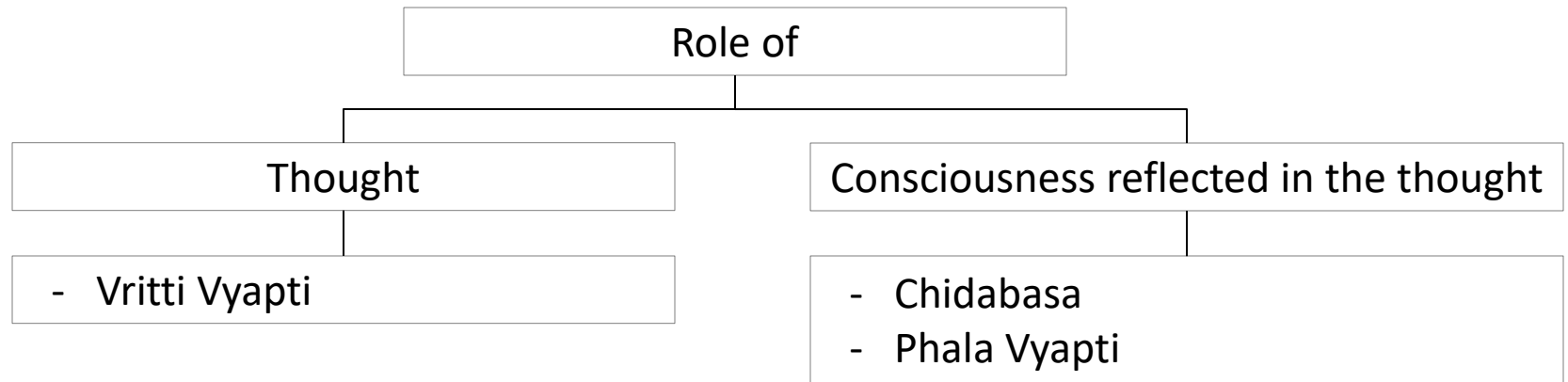


## Topic 202 :

(२०२) बाह्यार्थप्रकाशे वृत्तिचिदाभासयोरुपयोगः — अत्रेदंबोध्यम् — चैतन्याद्विभ्रं सदसद्विलक्षणमज्ञानं चैतन्यमाश्रित्य वर्तते; तेन च चैतन्यमावृतं भवति । तदेव घटादिस्वरूपाद्विभिन्नमज्ञानं घटाद्यनाश्रितमपि स्वसदृशं प्रकाशशून्यं जडस्वभावं घटादिरूपं कार्यजनयति । तस्माद्घटादिवस्तु अन्धवत्सदा आवृतमेव भवति । अयं च घटादीनामावृतत्वस्वभावोऽज्ञानहेतुकः । तथा हि, तमोगुणप्रधानादज्ञानात् पञ्चभूतोत्पत्तिद्वारा घटादयो जायन्ते । तमोगुणश्चावरणस्वभावकः । तस्मात् घटादयः प्रकाशशून्या अन्धीभूता एव वर्तन्ते । एवमन्धतारूपमावरणं घटादावज्ञानकार्यत्वात् स्वभावतः सिद्धम् । घटाद्यधिष्ठानचैतन्यमाश्रित्य वर्तमानमज्ञानं चैतन्यमावृत्य, स्वभावत एवावृतं घटादिकमप्यावृणोति ।

- Based on this discussion Nishchaladasa wants to analyse Advaita epistemology – what happens when we gain any knowledge?
- How ignorance is removed?
- How unknown object gets revealed?
- What is concealment by ignorance?
- How concealment goes away and object revealed is concealed?
- What is the mechanism?
- Vedant sara, Panchadasi – Vritti Vyapti, Phala Vyapti.

- Sapta Avastaha – borrowed from Panchadasi.
- Agyanam, Avarnam,...
- **Knowledge of object :**  
Vishaya Jnanam – Mechanism.
- Revelation of Anatma – external object.
- What is role of Vritti – Relevant thought required for pot, cloth Jnanam...
- Vritti Pratibimbata Chidabasa important.



- Will require Punah Punah Sravanam.
- Fundamental principles for understanding revised vedanta.

Before origination of world  
2 things / principles existed

Brahman

- Chaianya Svarupam
- Mere Chaitanyam can't create world
- Chaitanyam not Karyam or Karanam.

Maya (Tattwa Bodha)

- Moola Avidya
- Ajnanam
- Sad Asat Vilakshanam
- Mithya
- Sat / Asat Vilakshanam not existent category, or nonexistent category.
- It is seemingly existent category because of borrowed existence.

- Ajnanam – Sad Asat Vilakshanam  
Chaitanyam Ashritya Vartate
- Being Mithya always requires Adhishtanam – support.
- Support of Moola Avidya is Chaitanyam.

- What does Ajnanam do?
- Existed before mind's creation.
- Manaha, Buddhi created out of Ajnanam.

### Definition of Karana Shariram – Tattva Bodha :

- Has seeds for Advanced Vedanta.

### Tattva Bodha :

कारणशरीरं किम्?  
अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं  
सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम्।

*Kāraṇa śarīram kim?*  
*Anirvācyaṇādyavidyārūpam śarīradvayasya kāraṇamātram*  
*satsvarūpājñānam nirvikalpakarūpam yadasti tatkāraṇaśarīram |*

That which is inexplicable, beginningless, in the form of ignorance, the sole cause of the two bodies (gross and subtle), ignorant of one's own true nature, free from duality - is the causal body. [Verse 12]

- Definition of Karana Shariram is Moola Avidya.
- Atma is Ashraya and Vishaya also.
- Sat Svarupa Ajnanam.
- What Ajnanam does?
- Creates problem.



### Example :

- If I keep Box covered in class, 90% students will not listen.
- Prasad, Thidi, Book? You mind will project.
- **As long as you are ignorant you mind will not keep quiet.**

### Example :

- Covid / bond Phenomena.
- Ajnanam = Original Mataji who produces everything.
- Chaitanyam covered by Ajnanam.

Original Ignorance	Objects of the world
<ul style="list-style-type: none"><li>- Cause, Karanam</li><li>- Does not depend on Prapancha for its existence</li><li>- Ignorance existed before origination of mind + intellect.</li><li>- Ajnanam creates Jada Prapancha, Karyam Janayati.</li></ul>	<ul style="list-style-type: none"><li>- Different from all products – Jadam</li><li>- Prapancha comes later</li><li>- Does not depend on mind</li><li>- Ignorance not in mind, Buddhi.</li></ul>

### Junior Vedanta :

- Maya projects world.

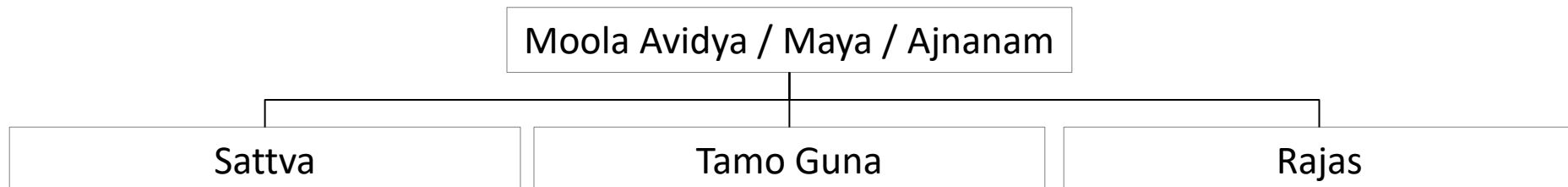
## Senior Vedanta :

- Ignorance projects the world.
- Then worlds Mithyatvam well ignited.
- Not Maya generates objects but ignorance develops objects. (Create new habit).
- Ajnanam Jada Prapancha Janayati.
- Since Ajnanam is the material cause of the world, Upadana Karanam, Sad Asat Vilakshanam.

Ignorance	World
<p>1) Sad Asat Vilakshanam</p> <p>2) Jadam</p> <ul style="list-style-type: none"><li>- Ignorance can't reveal its existence itself.</li><li>- Revealed by Consciousness</li></ul> <p><b>3) Svabavataha Avrutam</b></p> <ul style="list-style-type: none"><li>- Ignorance produces world</li></ul>	<p>1) Sad Asat Vilakshanam</p> <p>2) Jadam</p> <p>3) World Svabavataha Avrutam, Tiraskrutam</p> <ul style="list-style-type: none"><li>- Karana Gunaha Karye Anuvartante</li><li>- Human parent – Children – Human</li><li>- Monkey parent – monkey children</li></ul> <p><b>4) Svagadrusham :</b></p> <ul style="list-style-type: none"><li>- Similar to Ajnanam</li></ul> <p><b>5) Prakasha Shunyam :</b></p> <ul style="list-style-type: none"><li>- Not self revealing</li></ul>

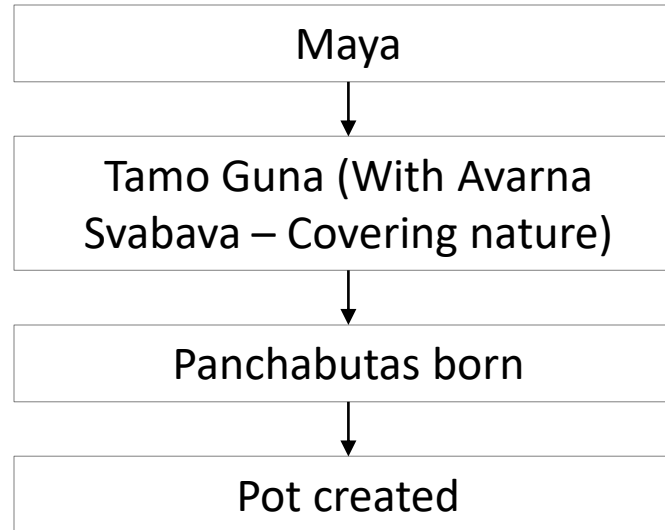
- Understand first.
- Dwell on this regularly, corollaries will strike, then ideas assimilated.
- Corollaries created out of intellect.
- Very useful.
- Objects like pot, like blind person, can see his own body or others.
- Objects can't reveal their existence or existence of others.
- **Self concealment of every inert object is intrinsic.**
- Why?
- It is genetically transferred like diseases.
- Intrinsically object have Jadatvam originally coming from Ajnanam (Parent).
- Genetically transferred
- Ajnanam – Panchabutas – objects come.
- Nature flows to Parampara Children – grandchildren.

### Flow of intrinsic concealment :

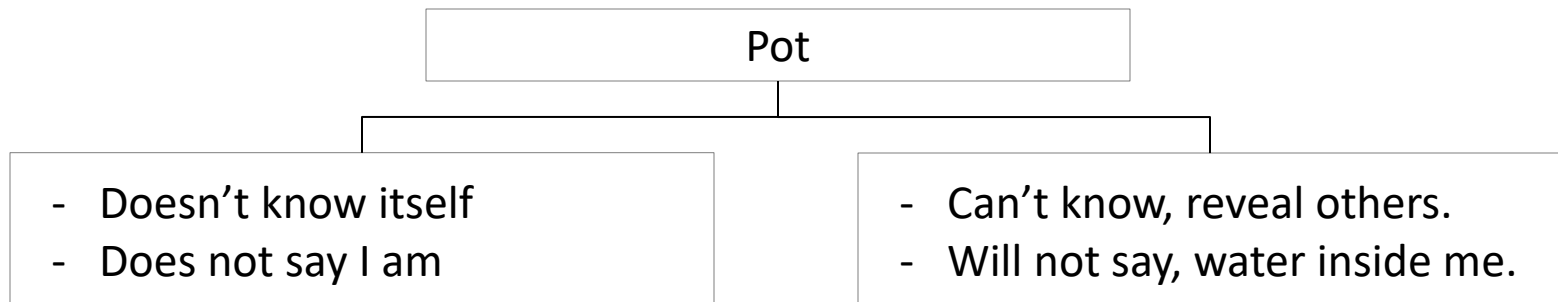


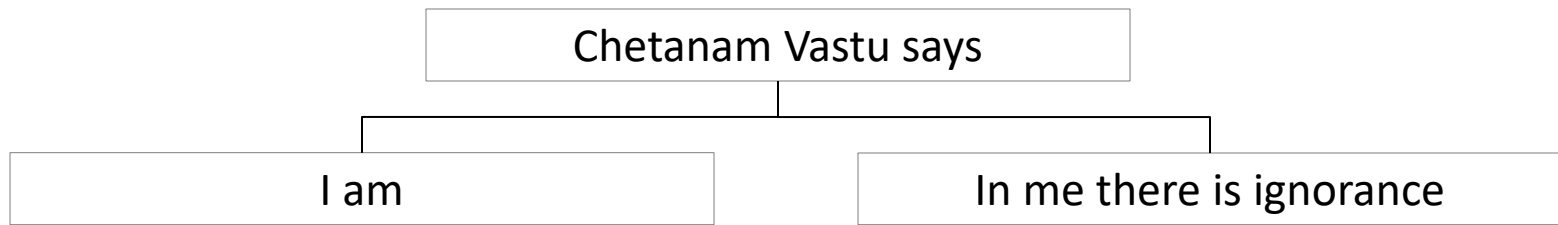
Here :

- 3 Gunas of Ajnanam, Moola Avidya not of Tamo Gunam.
- Moola Avidya has Sattva, Rajas, Tamo Guna.

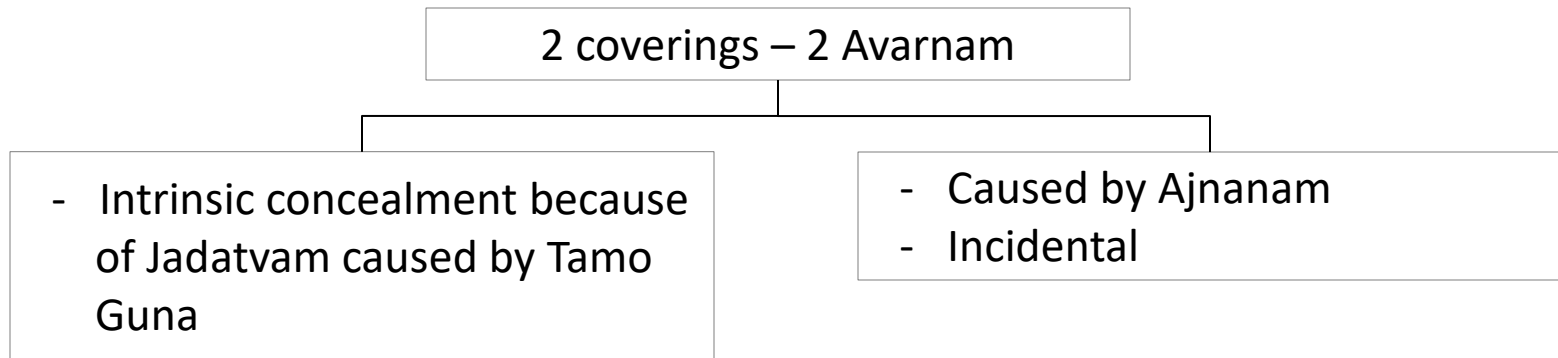


- Because of Avarna Svabava of Tamo Guna of Avidya, all the world, Jada Prapancha, pots are blind.





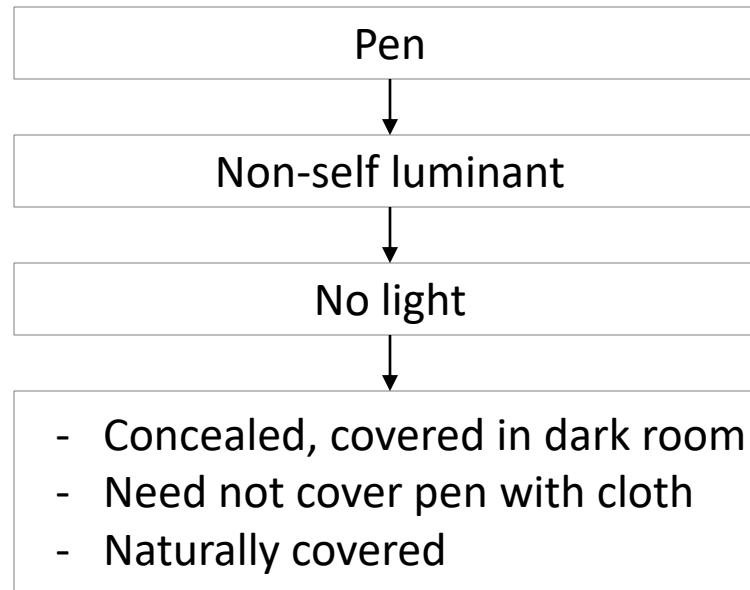
- Because of Tamo Guna of Moola Avidya, intrinsic self concealment is there in Pancha butas, every object in creation.
- **Additional note :**  
Even though Jada Prapancha has got the intrinsic concealment, Svabataha Avrutam.
- Because of Ajnanam, if pot, Jada Vastu, will get secondary Avarnam caused by Agyanam.



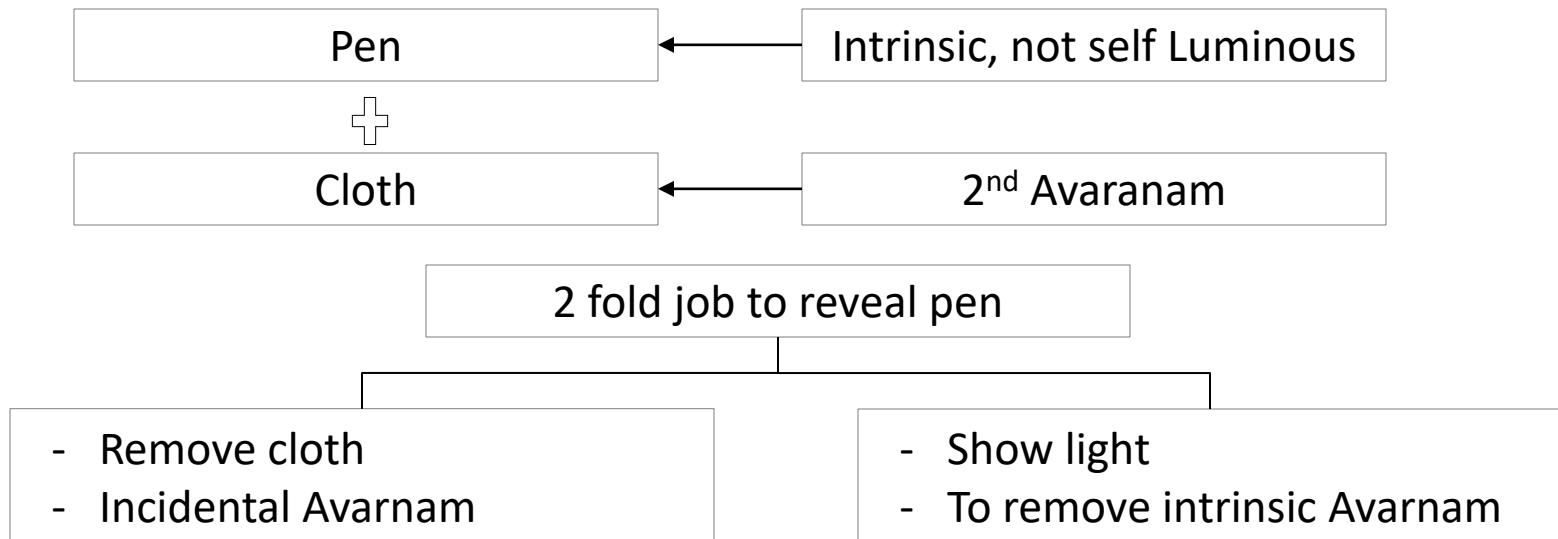
**Example :**

- Dark Room, pen is there.

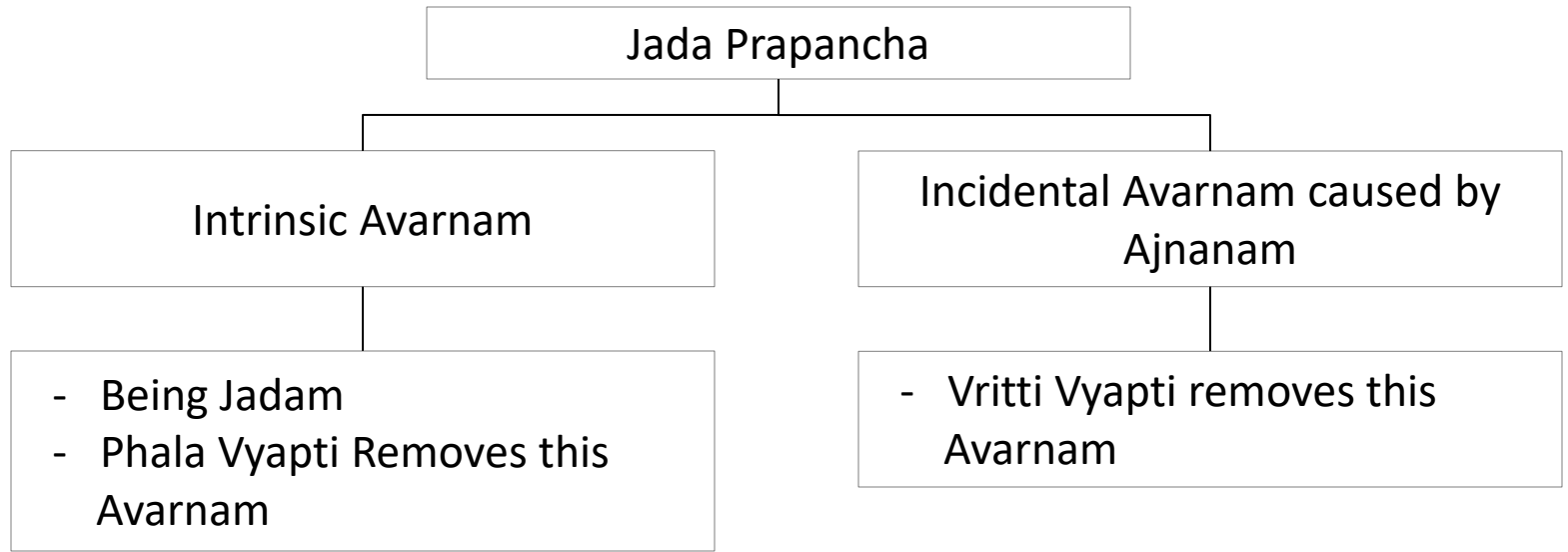
I)



II)



- Requires 2 things.



- 2 Avarnam in Jada Vastu
- Not in Panchadasi, only in Vichara Sagara.

### Revision (152) :

एवमन्धतारूपमावरणं घटादावज्ञानकार्यत्वात् स्वभावतः सिद्धम् ।  
घटाद्यधिष्ठानचैतन्यमाश्रित्य वर्तमानमज्ञानं चैतन्यमावृत्य, स्वभावत एवावृतं  
घटादिकमप्यावृणोति ।

- Nishchaladasa discusses process of self knowledge.
- First, general process of knowledge of world.

## Fundamental Principle :

### I) World is Jadam in nature

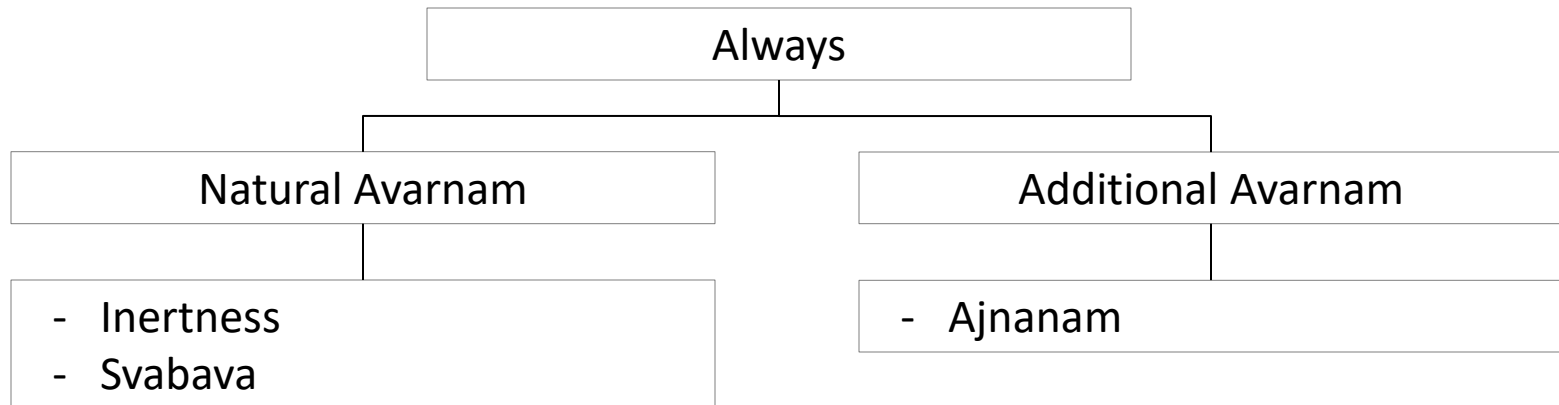
- It is product of Moolavidya, Maya.
  - Maya is Jadam in nature.
  - Its products are also Jadam, Pancha Butas, Bautikas.
  - Pot also Jadam.
- **Jada Padartha does not have capacity to reveal its existence by itself or to others.**
- Chair – does not know I am existent here and can't tell others.
  - Existence of any inert object is naturally concealed.
  - Svabivika Avarnam in every Padartha.
- **Another concealment happens because of Ajnanam.**
  - **Additional concealment alone removed by Vritti Vyapti and Jada Padartha revealed by Phala Vyapti.**

Vritti	Chidabasa
<ul style="list-style-type: none"><li>- Thought</li><li>- Removes Additional Avarnam</li><li>- Natural Avarnam, inertness of object</li><li>- Inertia = Natural concealment = Svabavika Avarnam</li></ul>	<ul style="list-style-type: none"><li>- Illumines the pot</li></ul>

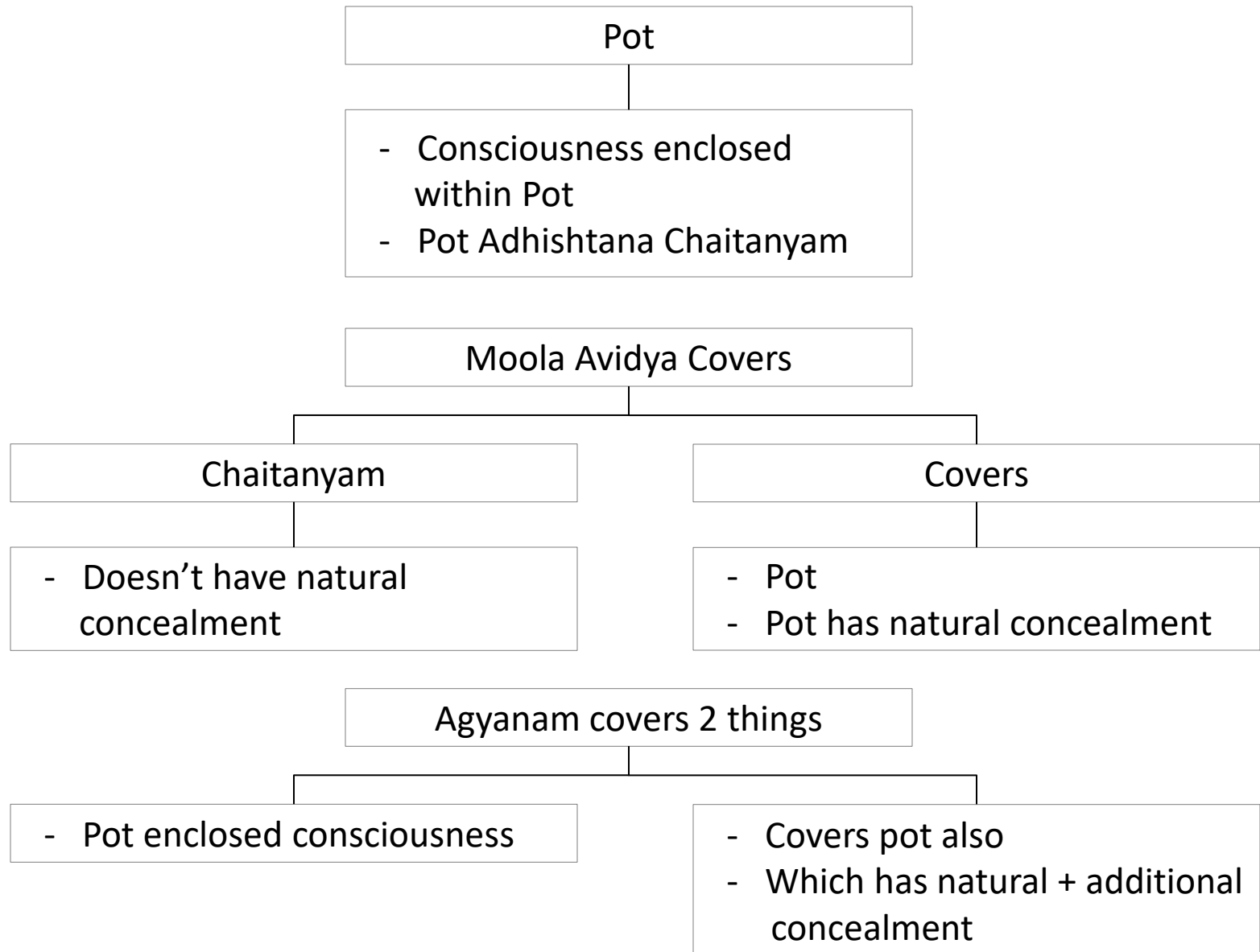


- Andhata = Inertness = Blind w.r.t. its own existence, absence of self – awareness, natural concealment of its own existence, non-awareness.
- Natural to all objects of the world, products of Moola Agyanam.
- Svabavika Assidam.
- Chaitanyam lacks Svabavikam Avarnam.
- Chaitanyam can have non-intrinsic Avarnam, additional Avarnam = Agyanam, not natural Avarnam.

Matter – Jadam	Consciousness – Chaitanyam
<ul style="list-style-type: none"> <li>- Natureal Avarnam (Inertness) plus Additional Avarnam – Agyanam</li> </ul>	<ul style="list-style-type: none"> <li>- No natural Avarnam, no inertness</li> <li>- Only Additional Avarnam, Agyanam</li> <li>- Svabavataha Siddham</li> </ul>



## Example :



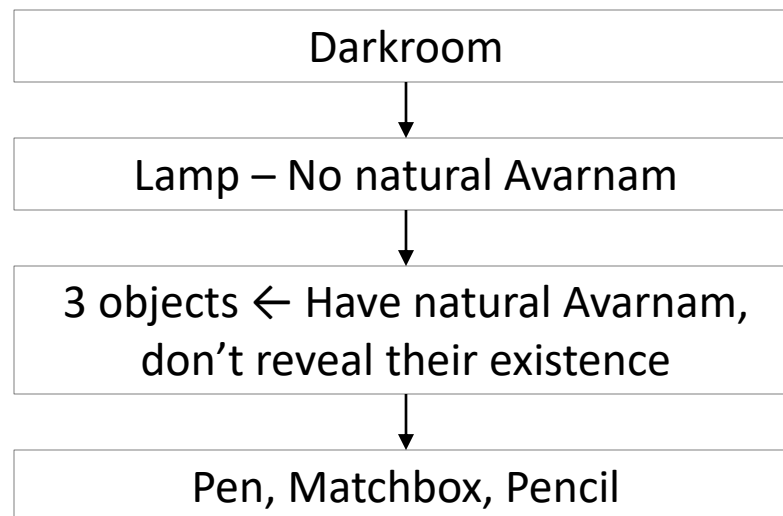
Matter – Jadam	Consciousness – Chaitanyam
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- **Agyanam always Chaitanyam Ashritya – covers Chaitanyam and conceals pot which is already concealed because of its natural inertness.**

स्वभावत एव संवृतपदार्थस्य पुनः संवरणे प्रयोजनाभावेऽपि, आवारकः पदार्थः स्वप्रयोजनापेक्षां विनैवानावृतपदार्थवदेवानावृतमपि पदार्थं पुनरावृणोत्येव ।

- Even though inert object has natural Avarnam, additional Avarnam has no role to play.
- It is still there in Jada Padartha.

**Example :**



- To cover all 3 objects, cover lamp with one cloth.
- After you cover lamp, don't require another cloth to cover pen, pencil, matchbox nonluminous.

### Gayathri Mantra :

ॐ भूर्भुवः स्वः  
तत्सवितुर्वरेण्यं  
भर्गो देवस्य धीमहि  
धियो यो नः प्रचोदयात् ॥

Om Bhuur-Bhuvah Svah  
Tat-Savitur-Varenniyam  
Bhargo Devasya Dhiimahi  
Dhiyo Yo Nah Pracodayaat ||

Om, Pervading the Bhu Loka (Earth, Consciousness of the Physical Plane), Bhuvar Loka (Antariksha, The Intermediate Space, Consciousness of Prana) and Swar Loka (Sky, Heaven, Consciousness of the Divine Mind), That Savitur (Savitri, Divine Essence of the Sun) which is the most Adorable, I Meditate on that Divine Effulgence, May that Awaken our Intelligence (Spiritual Consciousness).

### 1) Essence of 3 vedas – Milk of Veda

- Tat Savitur Varenya
- Bhargo Dhevasa Dhimahi
- Dhiyoyonaha Prachodayat

### 2) Knowledge of creation in 3 lines

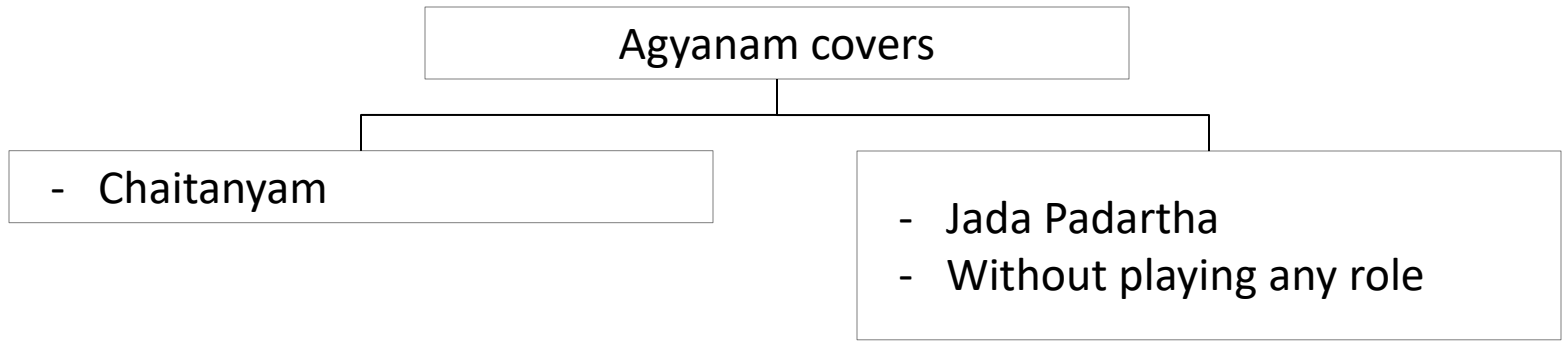
### 3) 3 Vyavrutti – Mystic sounds

- Bhu bhuva Suvaha

4) Eka Akshara Aum – Om

5) Silence – no need of words

- What lies within heart of Gayathri.
- You are very source of all sounds of creation.
- Om = Pranava = Life of Veda + 3 Vyavrutti + Gayathri
- 7 Vyavrutti
- Mantra = Vibration – creates vibration in mind – Japa constant repetition.
- Revealer of truth – identity bet Jivatma / Paramatma.
- Divine mother reveals – mighty power of cosmos lies within us.
- Knowledge of creation, how mind should be tuned to reveal this knowledge.
- Intelligence not matter of genes.
- Can cover non-luminous objects by cloth.
- Inert objects need not be covered by Agyanam but still covered.
- Agyanam has no role to conceal objects like cloth over book, pen...
- Lamp – cloth – covers with Prayojanam.
- Pen – cloth – no prayojanam.



एतच्च सर्वलोकप्रसिद्धम् । तादृशाज्ञानावृतघटादिसंयुक्तान्तःकरणपरिणामरूपायां चिदाभाससहितघटाद्याकारवृत्तौ यो वृत्तिभागः स घटादीनामावरणं निवर्तयति । चिदाभासभागः तु घटादिविषयं प्रकाशयति । इत्थं बाह्यपदार्थप्रकाशविषये वृत्तितत्स्थचिदाभासयोरुभयोरपि विनियोगो भवति ।

- Additional covering.. In house, many objects covered with cloth, in dark room.

**Upto this – message :**

- Topic 202 – consolidation.

Chaitanyam	Jadam
- Has only Agyanam as Avarnam	<ul style="list-style-type: none"> <li>- Has 2 Avarnams</li> <li>- Inertness (Natural Avarnam)</li> <li>- Agyanam (Additional Avarnam)</li> </ul>

When eye contacts inert object what happens?

- Mind → Eyes → Object

↑

- Thought reaches object like beam from torchlight
- No form while going out.

**Dakshinamurthi Stotram :**

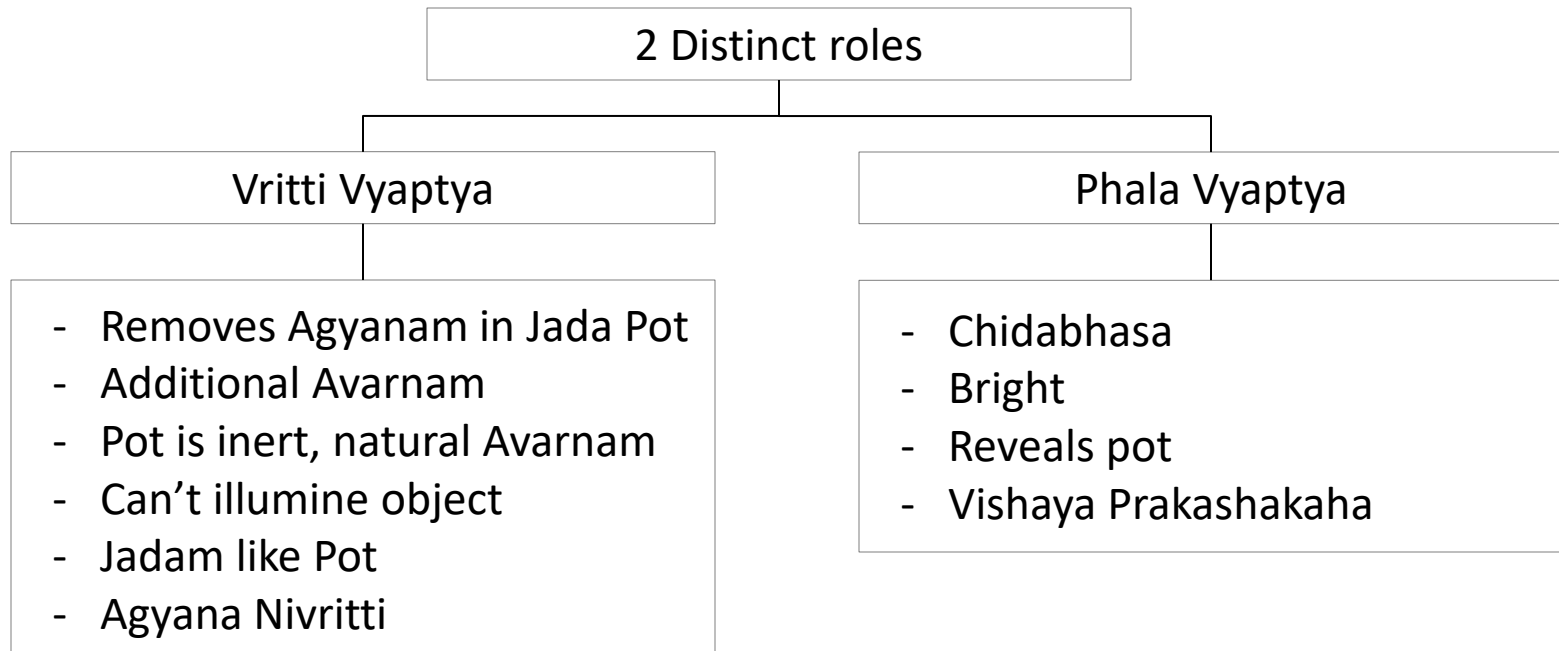
नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastam jagat  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Vritti comes in contact with object, it takes Vishaya Akara Vritti, it envelops pot.
- Vritti by itself Achetanam.

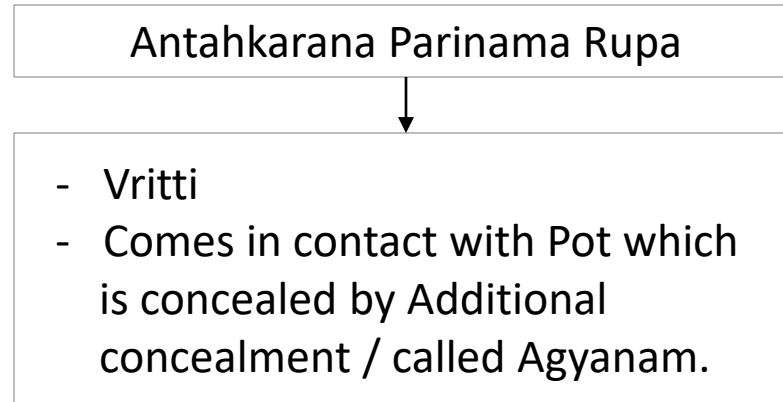
- Vritti born out of mind, which is born of Pancha Butas, born out of Moola Avidya, Jadam.
- Vritti – has Reflected Consciousness – called Chidabhasa.
- Vritti travels with Chidabhasa.
- Phalam = Vritti Pratibimbitachaitanya, also envelops pot.



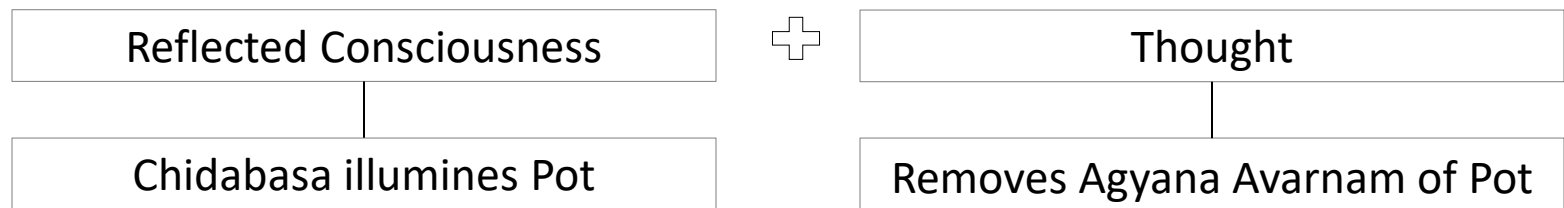
- Vyapti = Enveloping, Spreading over.
- Shankara doesn't talk of Vritti Vyapti, Phala Vyapti.
- Later Acharyas development.
- Giant in Advaita field.



- 21<sup>st</sup> century – 8<sup>th</sup> century refinements.
- Core = Brahma Satyam, Jagan Mithya ... Not in Prashtana Traya Bashyam.
- Now added by Nishchala.

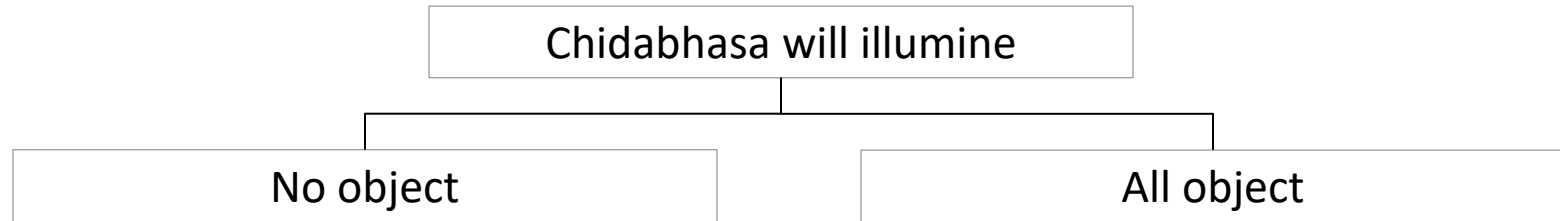


- Natural concealment – inertness, can't eliminate.
- Sweetness of sugar can't be eliminated.
- If eliminated, it will not be sugar.
- Vritti envelops pot along with Reflected Consciousness – Chidabhasa, inert thought of mixture...



- If no Chidabhasa, Vritti removes Agyana Avarnam Jadam, can't illumine pot.

- If only Chidabasa, no Vritti, Vritti determines which object will illumine.



- Specification of object will not happen.
- **Chidabhasa is general, Akara Vritti – specific Vritti – Specifies object whose ignorance is removed.**

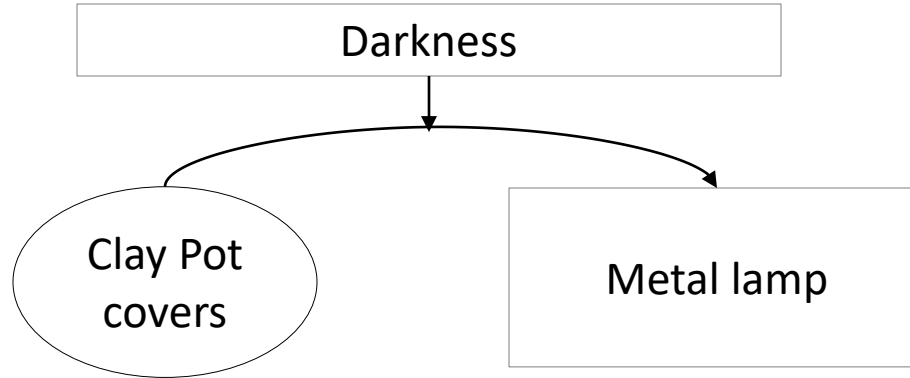
Chidabasa	Vritti
<ul style="list-style-type: none"> <li>- Illuminator</li> <li>- Look at entire Audience</li> </ul>	<ul style="list-style-type: none"> <li>- Targetter, specific</li> <li>- Specific student</li> <li>- Vritti must register</li> </ul>

- Ideal teacher, registers every student.
- W.r.t. outside objects, Vritti and Chidabasa in the thought, have Prayojanam, as Viniyoga, role, utility.
- 1<sup>st</sup> : Role of Vritti
- 2<sup>nd</sup> role of Chidabhasa.
- Sequence.. In illuming pot, Agyana Nivritti and Vishaya Prakashaka happen simultaneous (Yugapath – not Krama).
- Krama in understanding, no sequence in illumination.

## Topic 203 :

(२०३) अत्र दृष्टान्तः --- तमसि मृद्भाण्डेन केनचित् मृण्मयं लोहमयं वा किञ्चिद्वस्तु संवृतमास्ते । तत्र दण्डादिना मृद्भाण्डे आवरणे भग्नेऽपि विना तु दीपादिप्रकाशं तदन्तःस्थं वस्तु न प्रकाशते, अपि तु दीपादिनैव प्रकाशते । तथाज्ञानावृतघटादेर्विषयस्यावरणे वृत्त्या विनाशितेऽपि न घटादिरूपविषयः प्रकाशेत । यतो घटादिविषयो जडः, वृत्तिरपि जडा; तस्याः विषयावरणनिवृत्तिमात्रं प्रयोजनम्, न त्वनया विषयप्रकाशो जायेत । तस्मात् घटादिविषयावभासको वृत्तिस्थचिदाभास एव ।

- To reveal distinct role of Vritti and Chidabhasa – example.



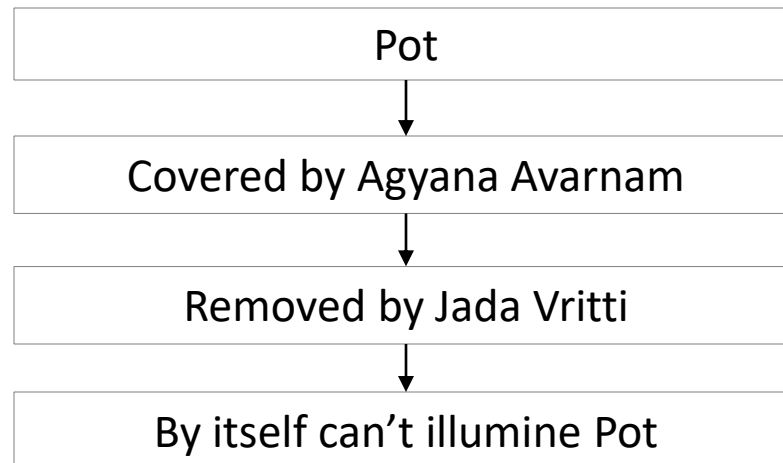
- Suppose I remove covering bowl, pot with hand or break pot.
- With Stick – non-luminous, can remove cover.
- Inside non-luminous lamp, not lit up, or metal object.

<b>Stick</b>	<b>Metal Object</b>
<ul style="list-style-type: none"> <li>- Has capacity to remove Avarnam</li> <li>- Can't illumine, reveal object</li> </ul>	<ul style="list-style-type: none"> <li>- Can't be seen</li> <li>- Not self illuminous</li> </ul>

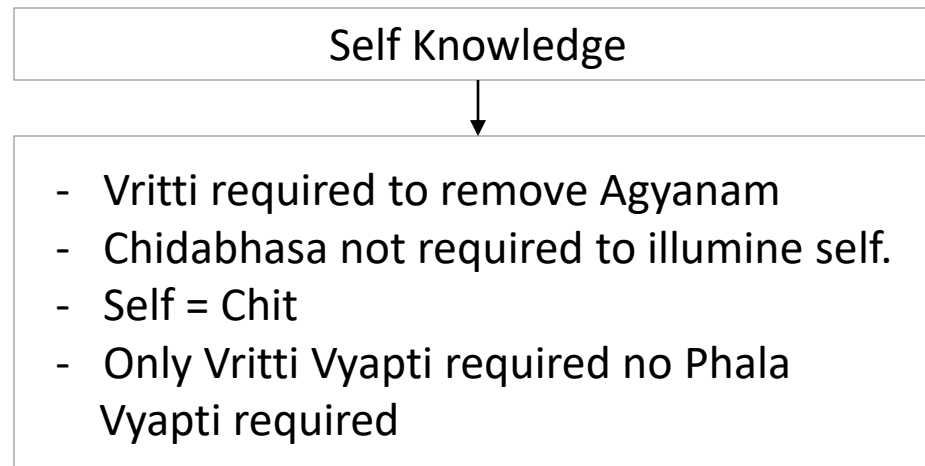
- In addition to stick torch light.

<b>Vritti / stick</b>	<b>Chidabhasa / torch light</b>
<ul style="list-style-type: none"> <li>- Like stick</li> <li>- Removes Avarnam</li> <li>- Can't reveal pot</li> </ul>	<ul style="list-style-type: none"> <li>- Required</li> </ul>

- Stick removes cover – can't illumine.



- Pot and Vritti both Jadam.
- One Jadam can't illumine another Jadam.
- 2 Chairs can't see + talk to each other.
- Vritti can't be neglected, it is required to specify the object, removes Avarna Shakti.
- Reflected Consciousness alone illumines Pot.
- This is how pot revealed.



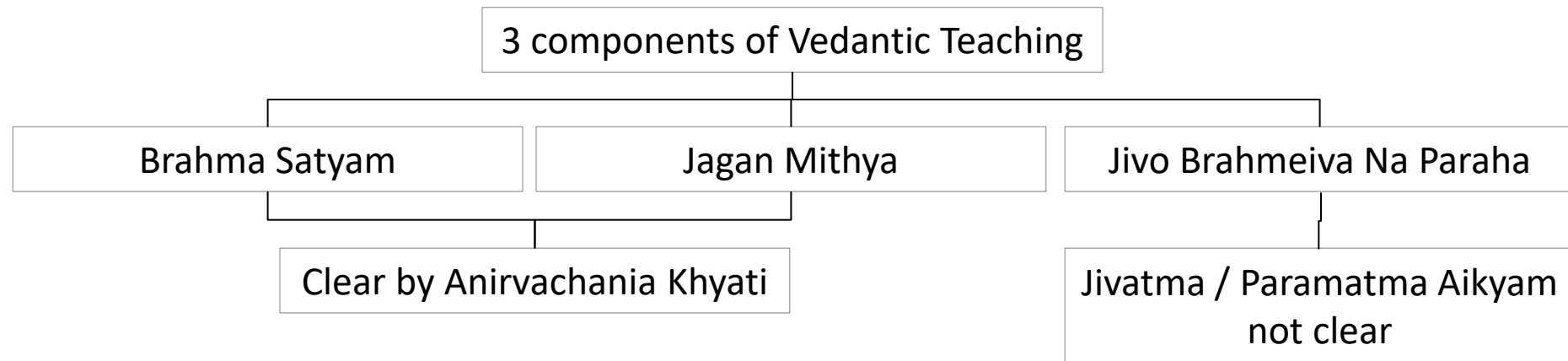
- **Mind is required for self knowledge since Vritti Vyapti required.**
- **Pramanam also required.**
- **Self knowledge takes place only in Jagrat Avastha.**
- In Samadhi, no self knowledge can take place.
- Samadhi = Sarva chitta Vritti Nirodha.
- No Vritti Vyapti.

- Self knowledge requires Vritti, Vritti requires mind, mind requires Jagrat Avastha.
- Sravana Kale Jnanam, not in Swapna, Sushupti, Samadhi.

यतो घटादिविषयो जडः, वृत्तिरपि जडा; तस्याः विषयावरणनिवृत्तिमात्रं प्रयोजनम्, न त्वनया विषयप्रकाशो जायेत । तस्मात् घटादिविषयावभासको वृत्तिस्थचिदाभास एव ।

## Summary – Chapter 4 :

### I) Tattva Drushti :



### Teachers Reply :

- Chit Chatur Vidya Prakriya
- Panchadasi – Chapter 6
- Superficial meaning of Jivatma / Paramatma – No Aikyam.
- Take relevent indicative meaning for Aikyam

Jivatma	Paramatma
<ul style="list-style-type: none"> <li>- Not Micro Reflected Medium / Reflected Consciousness</li> <li>- Retain Original Consciousness</li> <li>- Kutastha</li> <li>- Tvam Pada Lakshyartham</li> <li>- Kutastha - Brahma</li> </ul>	<ul style="list-style-type: none"> <li>- Set aside Macro Reflected Medium + Reflected Consciousness</li> <li>- Retain Original Consciousness</li> <li>- Brahma</li> <li>- Tat Pada Lakshyartham Aikyam possible</li> </ul>

- No Doshas, Aikyam clear.

## II) What is Locus of Aham Brahma Asmi Jnanam? For Whom?

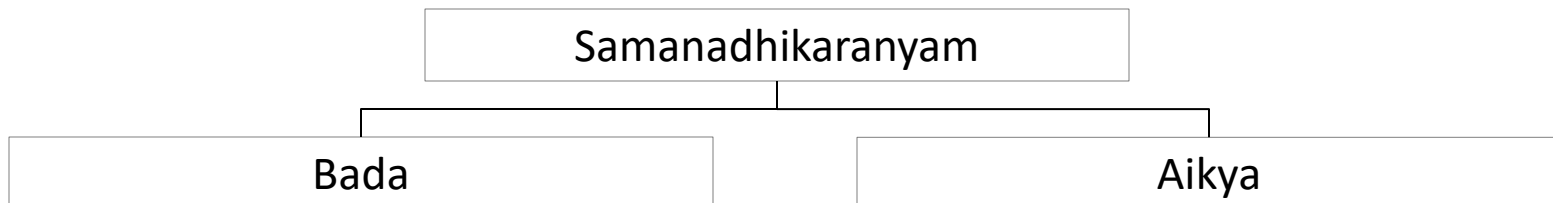
**Answer :**

- Locus is mixture of 3.

Pure Kutastha	Pure Chidabhasa
Can't get Jnanam	Does not exist

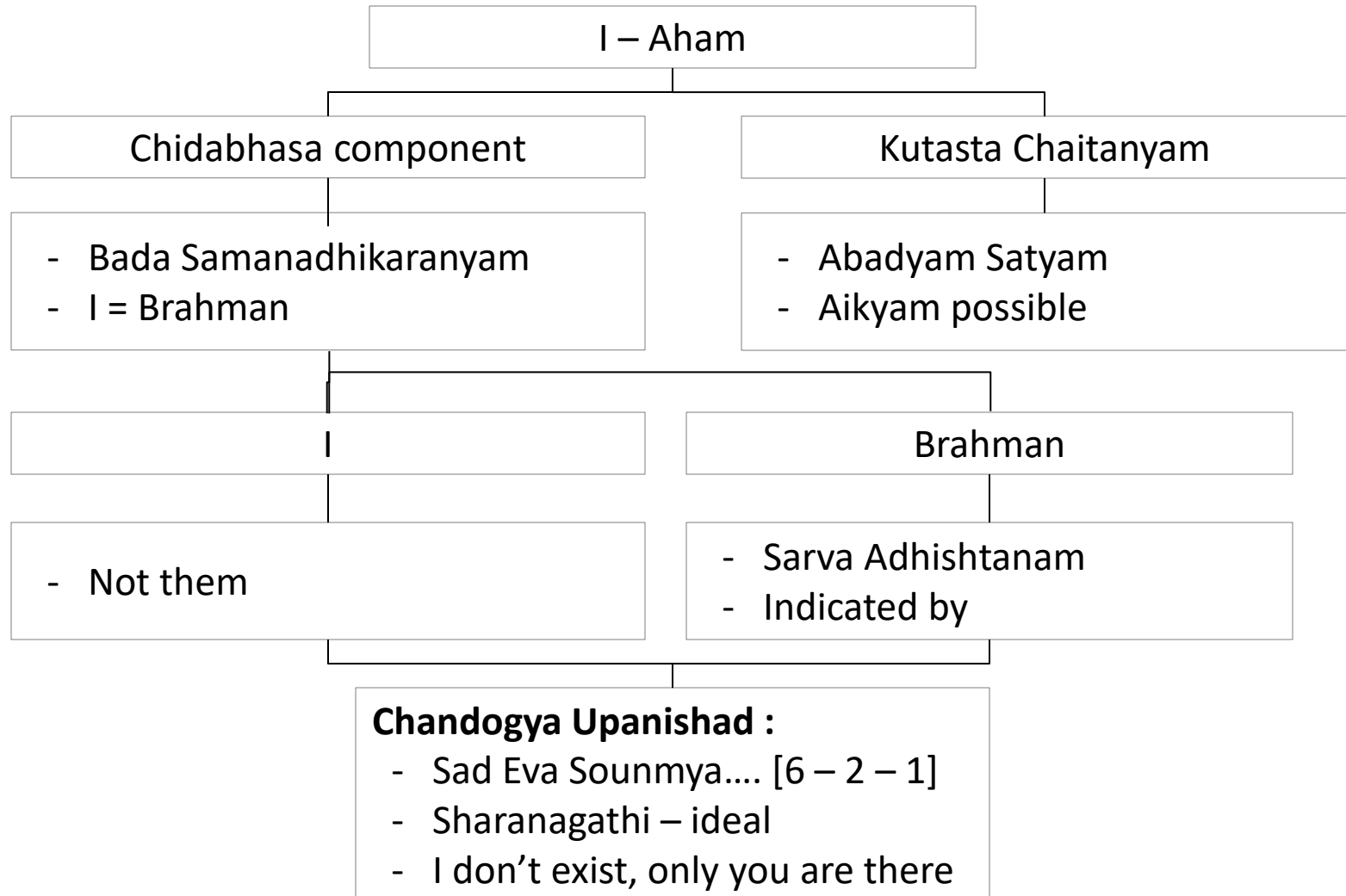
- **Knowledge takes place in Original Consciousness + Reflected Consciousness + Reflected Medium.**
- **Relevant Vritti takes place in the mind.**

## III) When Aham Brahma Asmi Vritti takes place what Samanadhi Karanyam to be used?



## Answer :

- Both can be employed depending on I.
- If I – Chidabhasa
  - Kutastha...
- Depending on intention, apply Samanadhikaranyam.





## Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

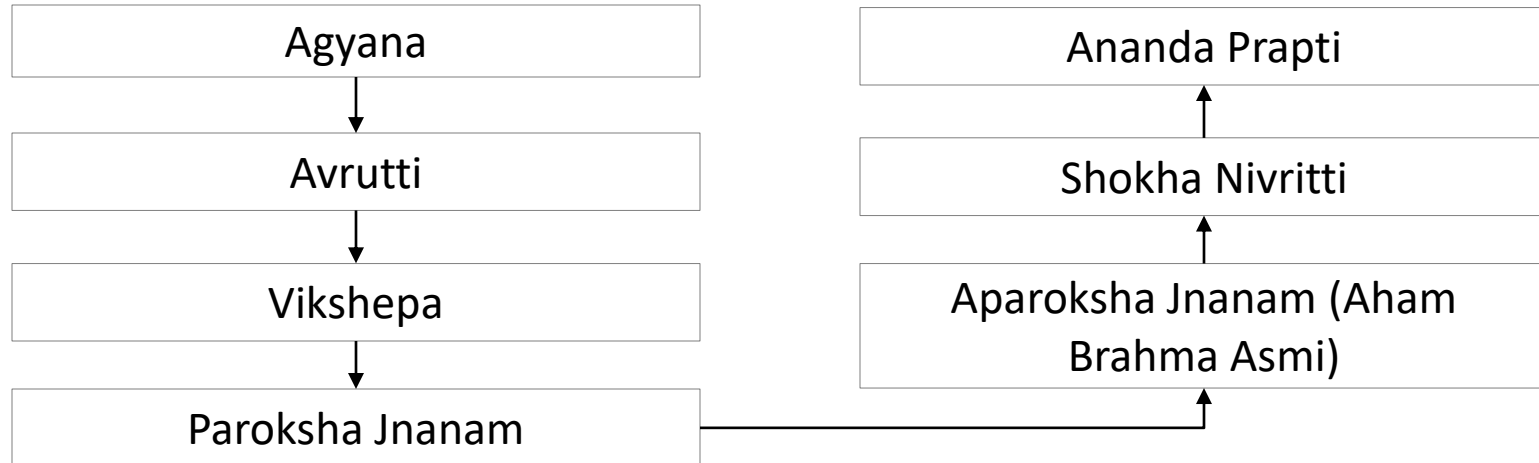
sadeva somyedamagra āsīdekamevādvitīyam |  
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ  
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Using both liberation possible.
- Agyana Nivritti, Adhyasa Nivritti takes place and Moksha takes place.

### IV) Moksha :

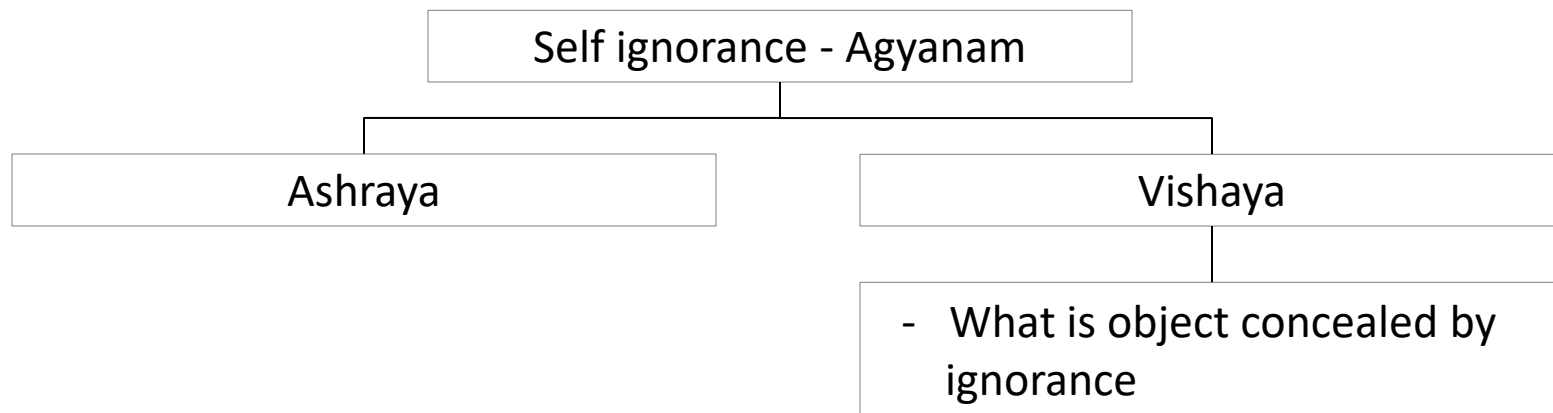
#### 7 Avasthas in 7<sup>th</sup> Chapter Panchadasi :



- All Sapta Avasthas belongs to Chidabhasa only.
- Avastha = Conditions – doesn't belong to changeless Kootasta.
- 7 Avasthas, Chidabhasa Jiva goes through.
- 5<sup>th</sup> stage : Aham Brahma Asmi takes place Agyanam eliminated.

## V) Aside discussion :

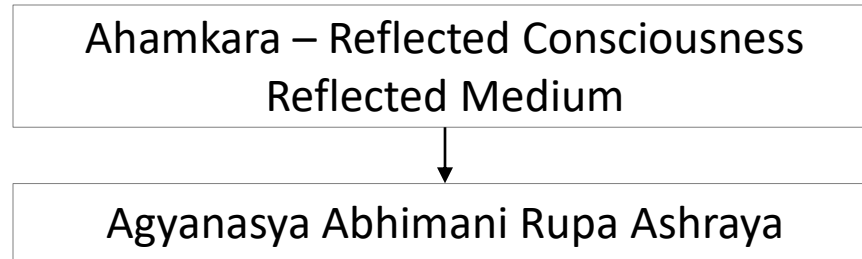
- Where is self ignorance located, which is removed by self knowledge?



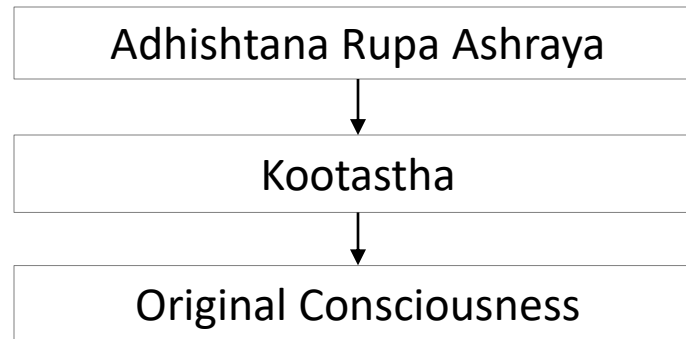
## Answer :

- Agyanam = Self – ignorance – Moola Avidya.
- Primary locus – Kootastha Chaitanyam Adhishtana Rupa Ashraya.
- Ajnanam – claimed “I am Ahamkara” by Ahamkara.
- In Sushupti, no one to claim I am ignorant.
- Moment mind comes, I claim ignorance, all transactions happen.

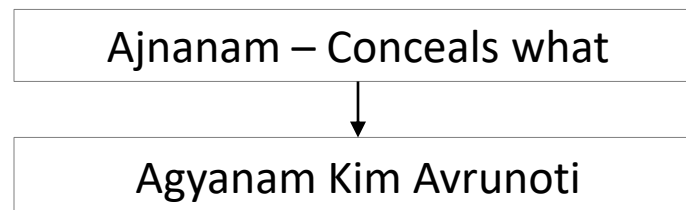
Ahamkara Sattve	Ahamkara Abave
Claiming Ahamkara	Claiming – Abhimana Na Bavati



- Unique topic of Vichara Sagara.



## VI) What is Vishaya of Ajnanam?

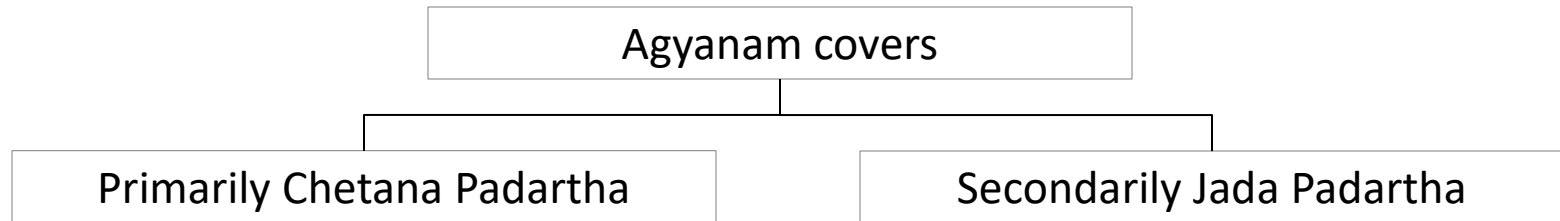


**Answer :**

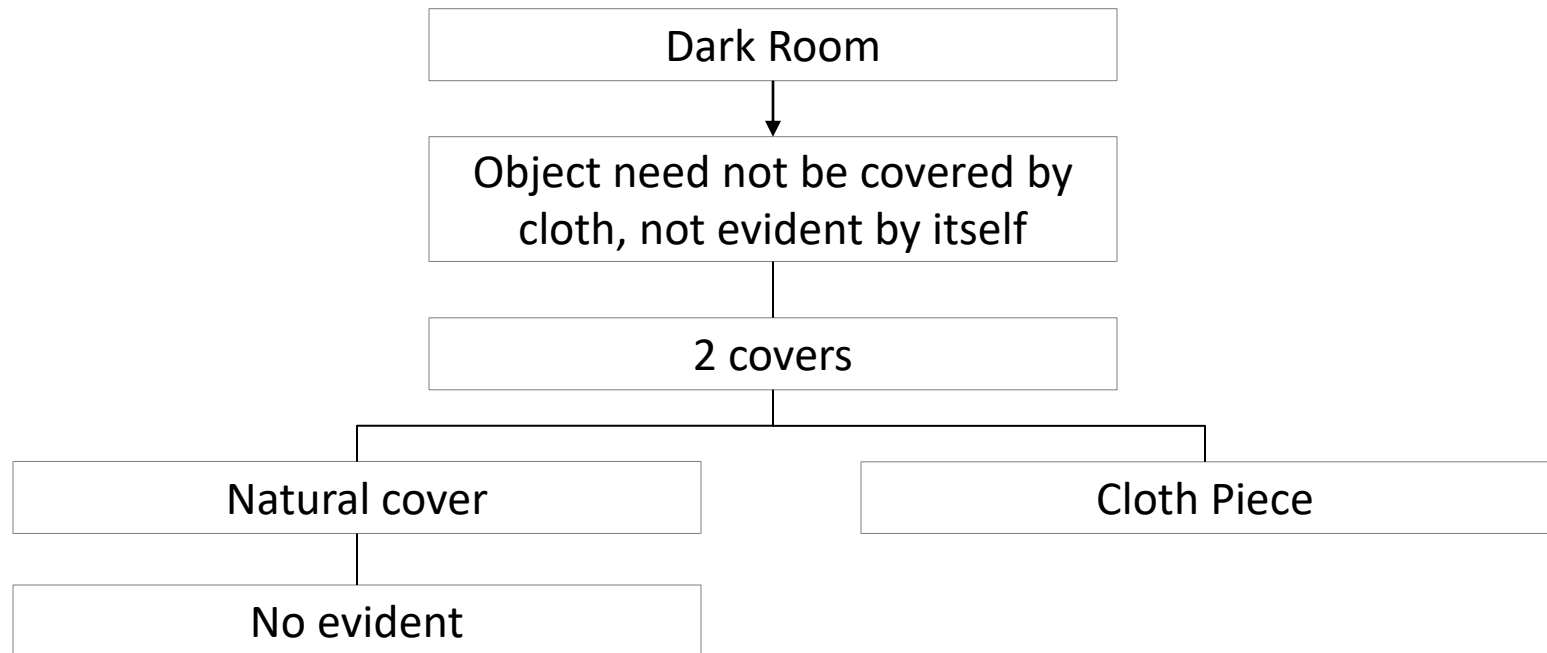
- Primarily Agyanam can cover only Chaitanyam, Self Luminous.

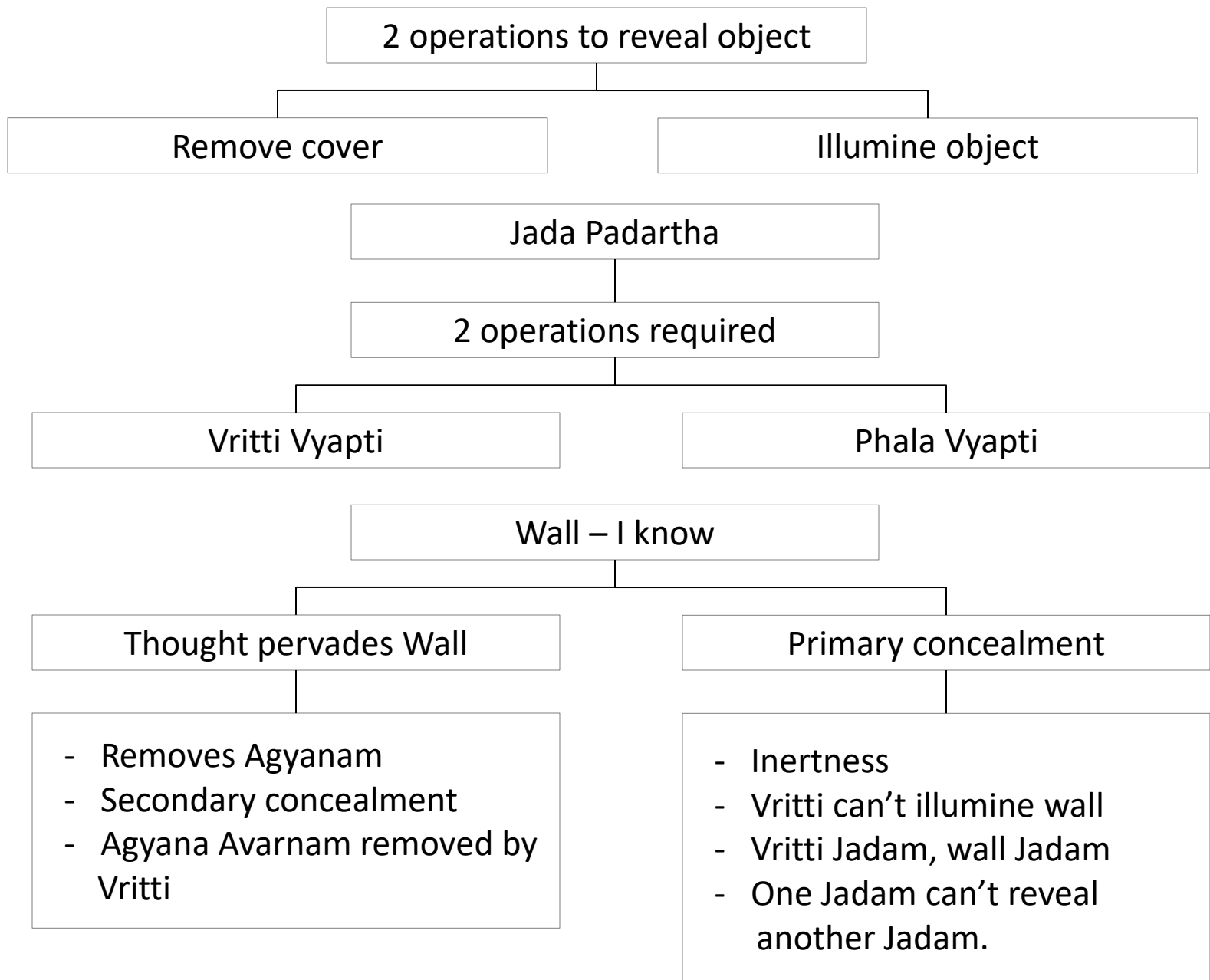
- Achetana Tattvam not self revealing, always concealed by its very nature, Jada Padartha.
- Ajnanam does not have Jada Padartha as primary Vishaya.
- Avarna Krutya Abava – Phala Vyapti not required in Brahma Jnanam.
- Concealing operation not required for Jada Padartha.

VII) Even though Agyanam need not conceal, it does conceal Jada Padartha secondarily.

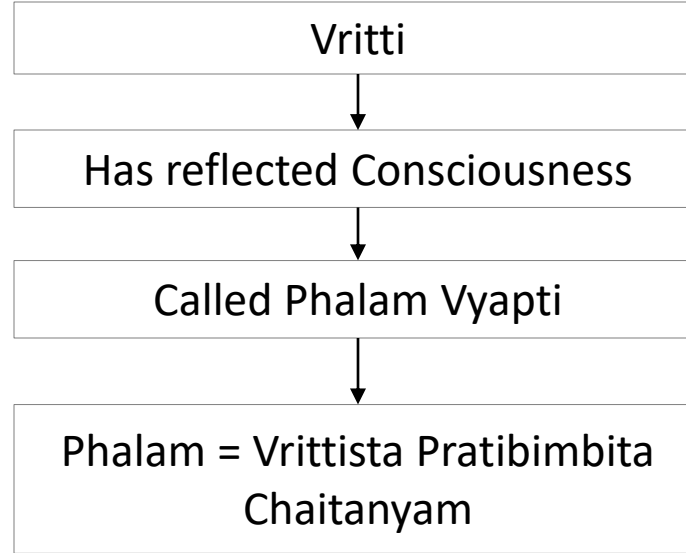


**Example :**





## How revelation takes place?



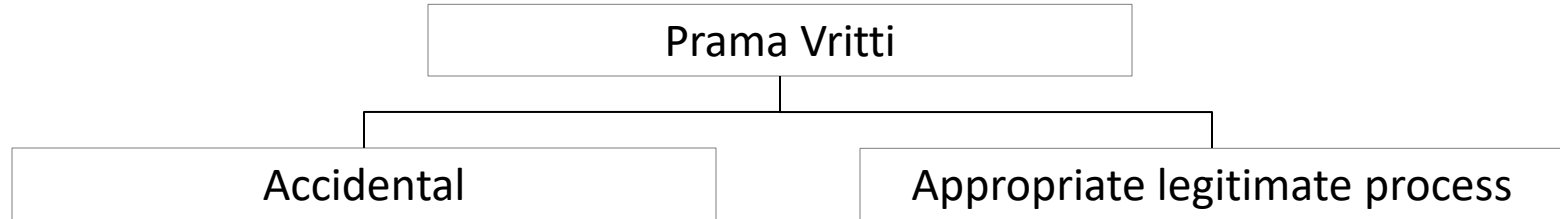
- Not Antahkaranastha Pratibimba Chaitanyam.
- Phalam pervades object, that Chidabhasa reveals the object.
- This is development of Chapter 4 till now.

चक्षुरिन्द्रियगोचरवस्तुप्रत्यक्षज्ञानं पूर्वोक्तक्रमेण जायते ।

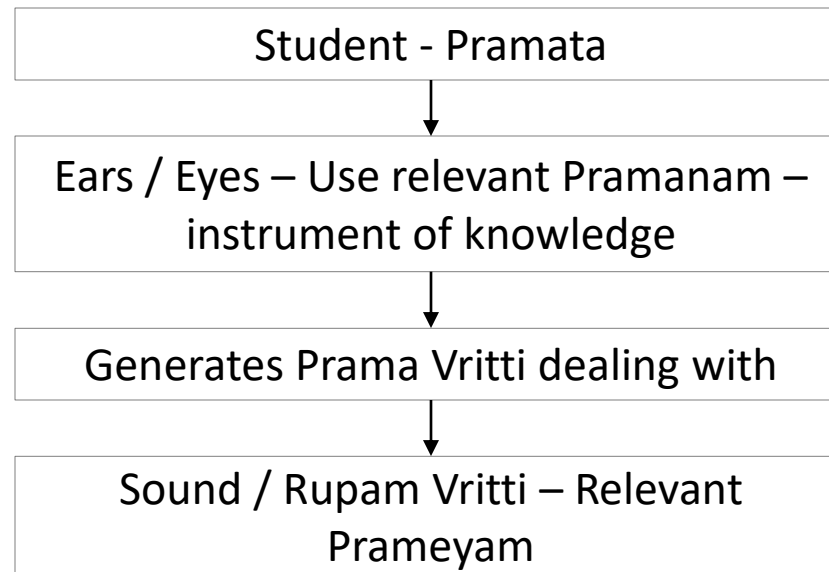
श्रोत्रादीन्द्रियगोचरपदार्थप्रत्यक्षज्ञानमपि इत्थमेव जायत इति विज्ञेयम् । वृत्तिविषययो

- **Any Agyana Avarnam is removed and Agyana Avrutta Padartha revealed because of Vritti and Phala Vyapti. (when Vritti and Chidabasa takes place).**

## How does this Vritti takes place?

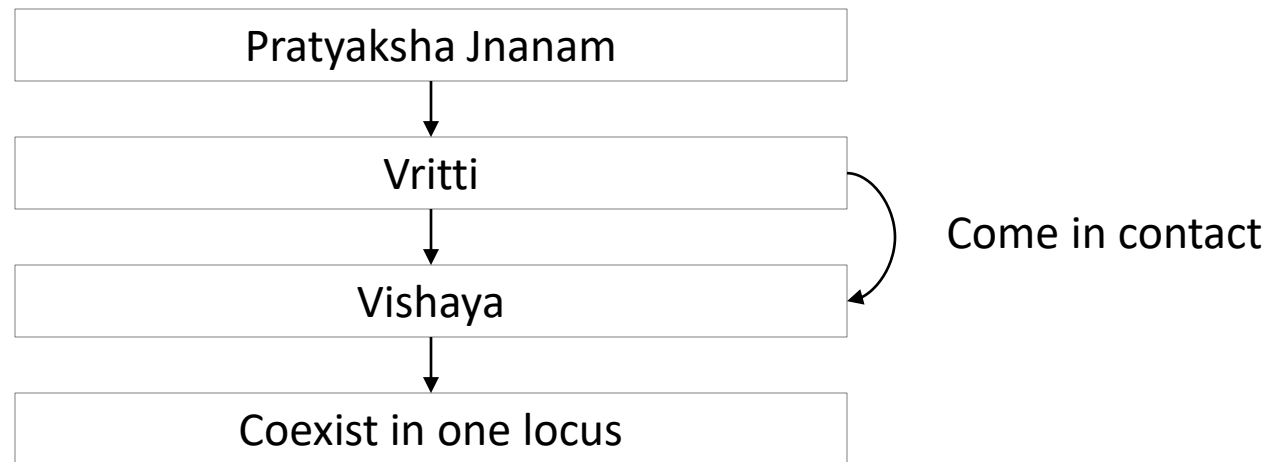


- Prama Vritti alone negates Agyanam, not accident.
- Always generated by Pramanam (Means of knowledge alone generate Prama Vritti).
- Knowing candidate, Pramata, by using Pramanam, will generate relevant Prama Vritti w.r.t. Prameyam.



- Touch : Vritti can't go out, objects come to Tvak Indriyam.
- Eyes – see Ladoo
- Tongue – Taste – Ladoo comes to taste / tongue.
- Internal differences.
- Vichara Sagara seen this.
- Indriya Vishaya – Sambandha Jnanam.

### Technical Information :



- When Vritti do not co-exist and knowledge takes place, its called Paroksha Jnanam.



Pratyaksha Jnanam	Paroksha Jnanam
<ul style="list-style-type: none"> <li>- Thought and object</li> <li>- Coexist in one locus</li> </ul>	

इत्थं श्रोत्रादीन्द्रियविषयाणां प्रत्यक्षक्रमो विज्ञेयः ।

रेकदेशस्थत्वात् घटज्ञानं प्रत्यक्षम् इत्युच्यते ।

अन्तःकरणवृत्तिर्यदा घटादिविषयैः सह सम्बन्धालाभात् बहिर्निर्गमनाभावेना-  
न्तरेव घटाकारा भवति, तदा जायमानं घटादिज्ञानं परोक्षज्ञानम् इत्युच्यते ।

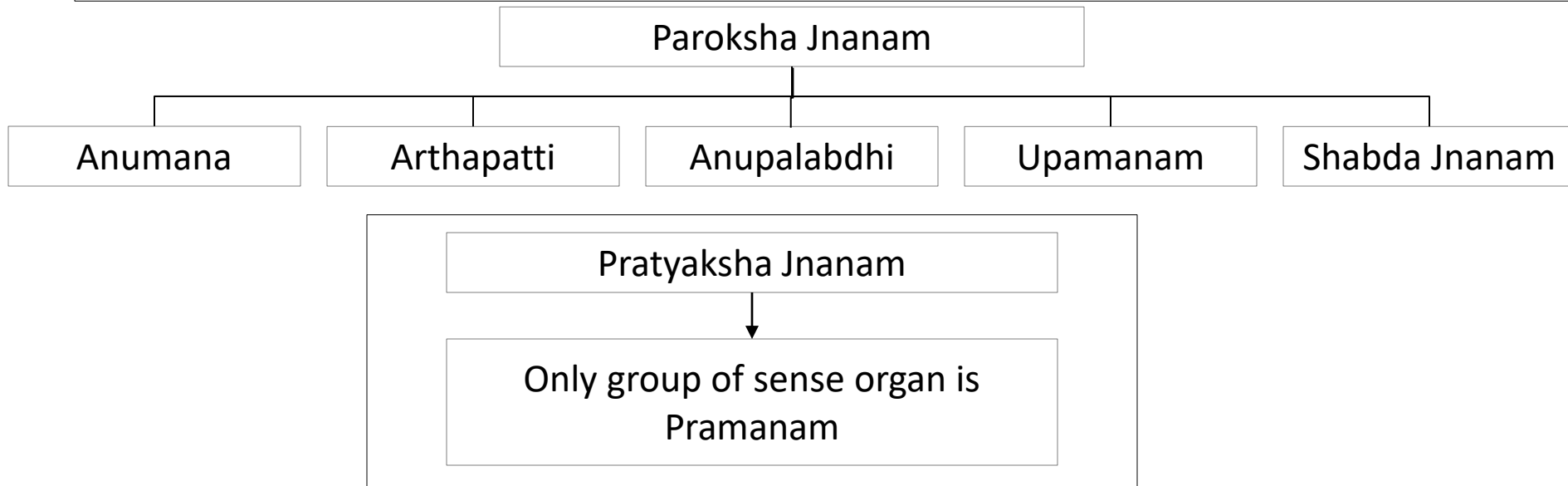
### Paroksha Jnanam :

- **Get knowledge of object without mind / Vritti reaching object, without contact of Vritti with object – then it is called Paroksha Jnanam.**

### Example :

- Cat walks behind you.
- Marjakara Vritti comes, ignorance gone, Vritti and Vishaya does not coexist.
- Vritti did not travel through any of sense organ and Vritti did not contact object.
- No mew – not sound – sense organs Bahir Nirgamaya Abhave.
- Cat within range of sense organs now.
- Vritti remains within mind by the strength of mind.

- Vishaya Akara Vritti is generated not because of Pratyaksha Pramanam but Shabda Pramanam.
- **Without going, Vritti Jnanam takes place in mind itself, that Jnanam is called Paroksha Jnanam.**



- How Vritti takes place in the mind?
- Aparoksha Jnanam = Pratyaksha Jnana Akara.
- What falls within range of sense organs we use pronoun “this”.
- This is Aparoksha Jnana Akara.
- Ghataha Asti – there is a pot
- Saha Ghat – That Pot

- That = Remoteness, Parokshatvam
- Paroksha Jnana Akara... type of Vritti in Paroksha Jnanam.

- **Smriti = Aparoksha Jnanam**

**= Pratyaksha Jnanam remembered later**

- **Saw Lord Badri in Badrinath :**

- Pratyaksha Jnanam
- Vritti in contact with Lord in Badri.

- I had wonderful Darshanam of Badrinath = Smruti Vritti

- Memory not now in contact with Lord = Paroksha Jnanam

= Remote timewise and spatially.

- Badrinat Vritti and Vishaya do not have Eka Satvam.

- Eka Satva Abava = Smruti.

- Cat – Paroksha Jnanam

- Generated by words

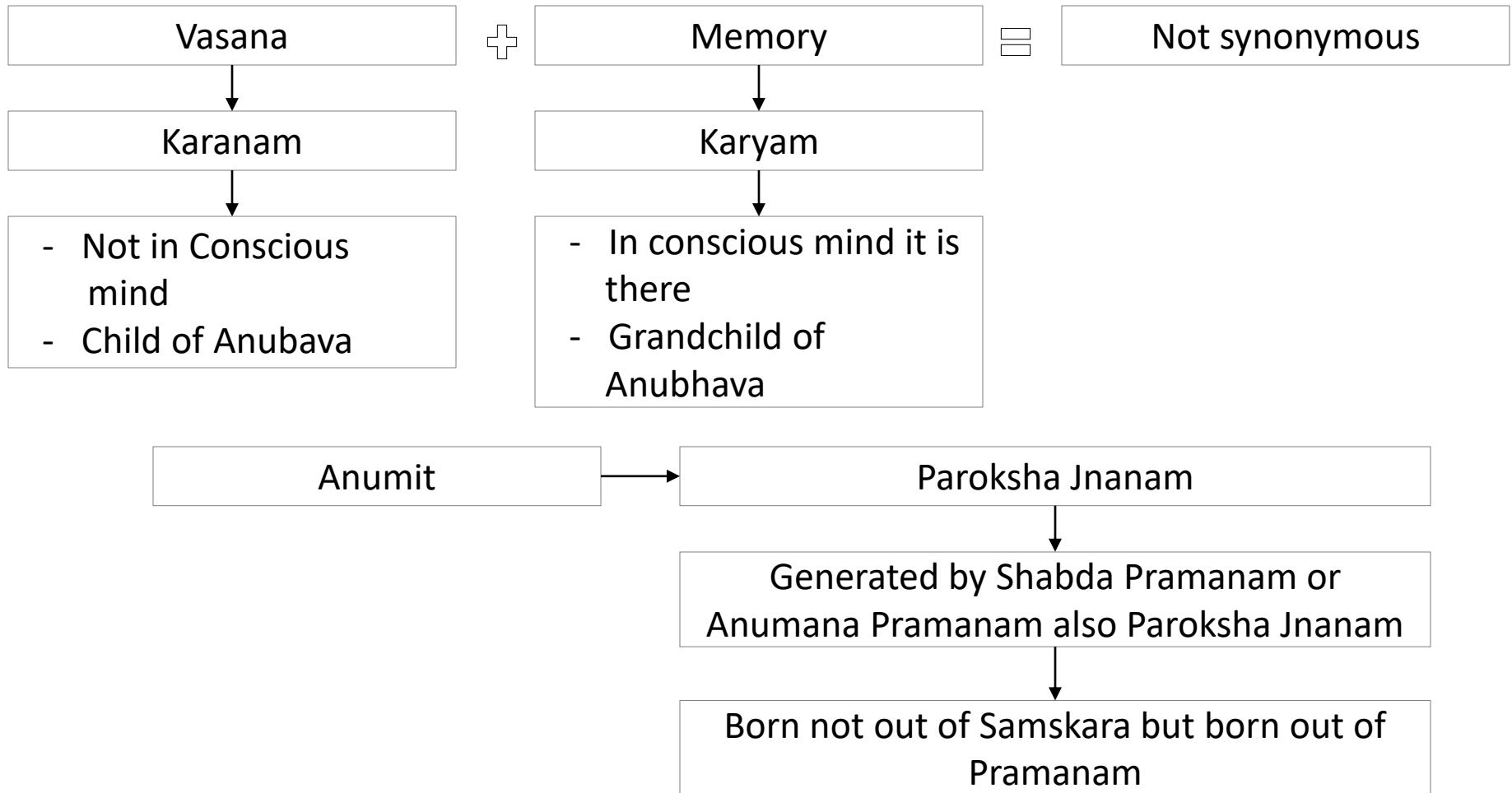
- Anumanam – produce Paroksha Jnanam.

Paroksha Jnanam – 2 types

Generated by Pramanam

Generated by our own Vasana,  
Samskara, impression

- How impression came?
- By past experience.
- Anubhava Janyaha, produces = Samsara
- Samskara Janya = Smruti



- This much internal Bheda is there between 2 paroksha Jnanam epistemology of Vedanta.

## Now 6 Pramanam :

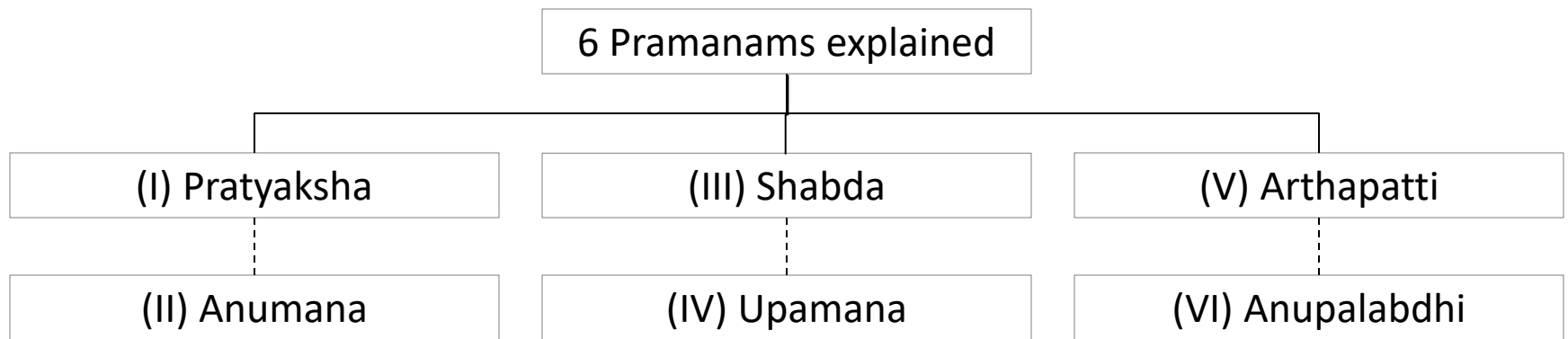
### Topic 204 – 209 :

(आ. २०४-२०९) प्रमाणप्रसङ्गात्प्रत्यक्षानुमानशब्दोपमानार्थापत्त्यनुपलब्धिप्रमाणानि  
निरूप्यन्ते —

(२०४) प्रत्यक्षप्रमाणम् — चार्वाकमतस्थाः प्रत्यक्षमेकमेव प्रमाणमित्यङ्गीकुर्वन्ति ।



- One topic naturally leads to other topic.
- Because of topic Pramanam – following 6 instruments are means of knowledge.



- All systems do not accept all 6 Pramamanams.
- Charvaka – 6 – accepted

2

3

4

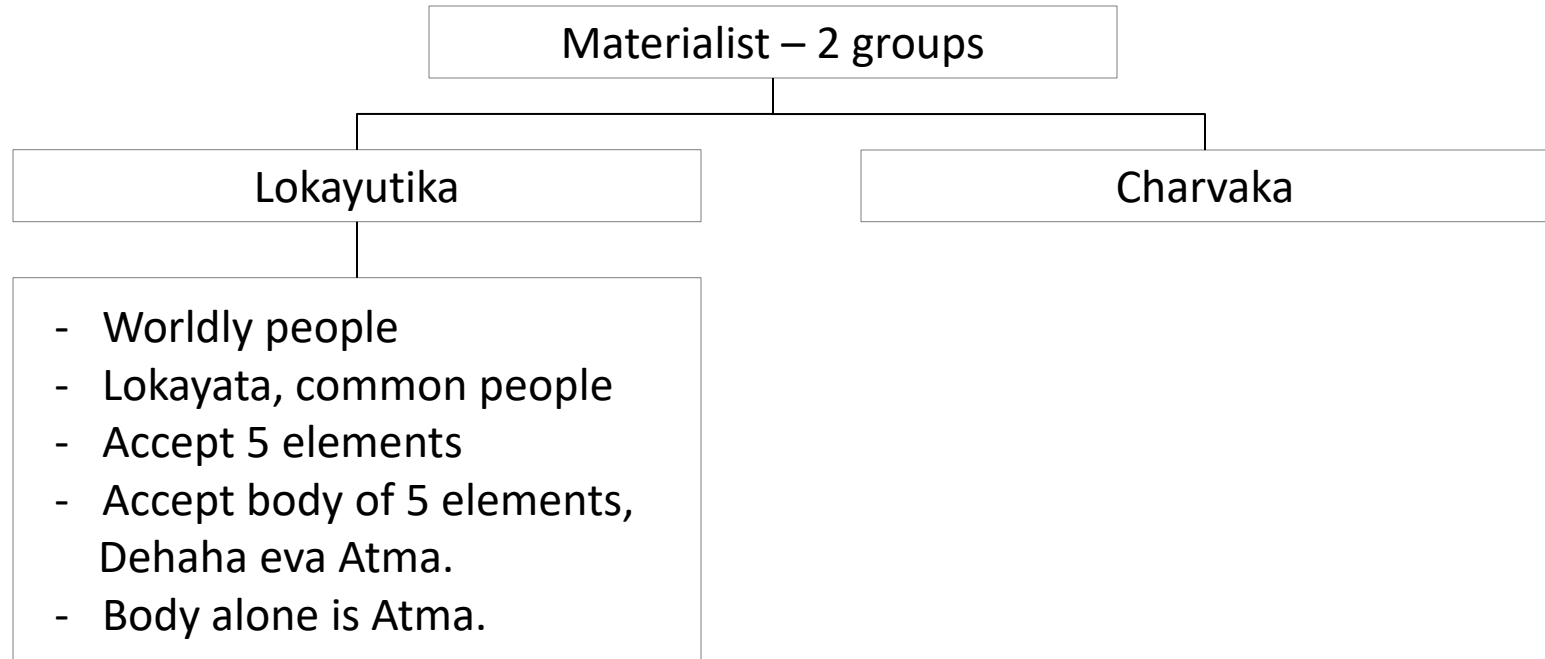
### **Pratyaksha Pramamanam accepted by :**

- Charvaka – materialist.
- Most attractive philosophy
- As long as you live, you enjoy.

Charu	Vak
<ul style="list-style-type: none"> <li>- Beautiful</li> <li>- Attractive</li> </ul>	Words

- Not Astika, Nastika
- Astika – should accept Veda Pramanam.

**Foot Note :**



- Modern scientist = Materialist
- Can't scientifically prove existence of Sukshma Shariram.
- Brain = Sthula Shariram
- Mind – not accepted
- Psychology – Pseudo Science
- Study brain and Chemicals.

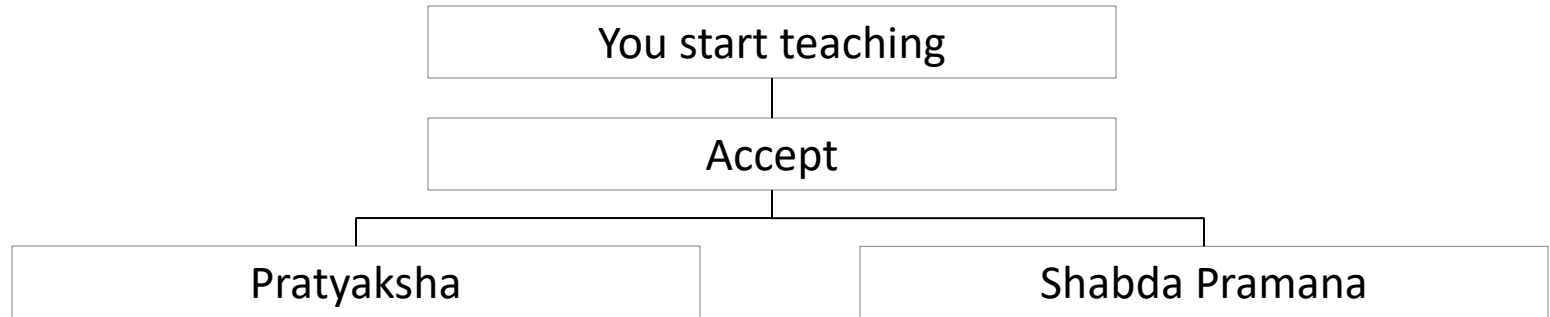
- Depression – by medicines to balance bio-chemistry, not counselling.
- Psychological problems – reduced to bio-chemistry.
- No such thing called mind.
- Why no mind?
- No Pramanam.
- Deha = Atma – Sukshma Shariram, Karana Shariram Nasti.
- Vyatirikta Atma = Bluff, tempting.
- Modern science is threat to religion.
- Confront modern science with epistemology.
- What is purpose of prayer.
- What is proof of god, punyam, papam, Svarga?
- Discussion of proof? Pramanam – Epistemology.
- Without epistemology – blindly hold on to Vedanta by Sraddha.
- With faith, need to do Mananam.

### **Charvaka :**

- 5 elements not there
- No Akasha.
- Akasha = void, Avarna Abavaha Akasha.
- 4 elements only.



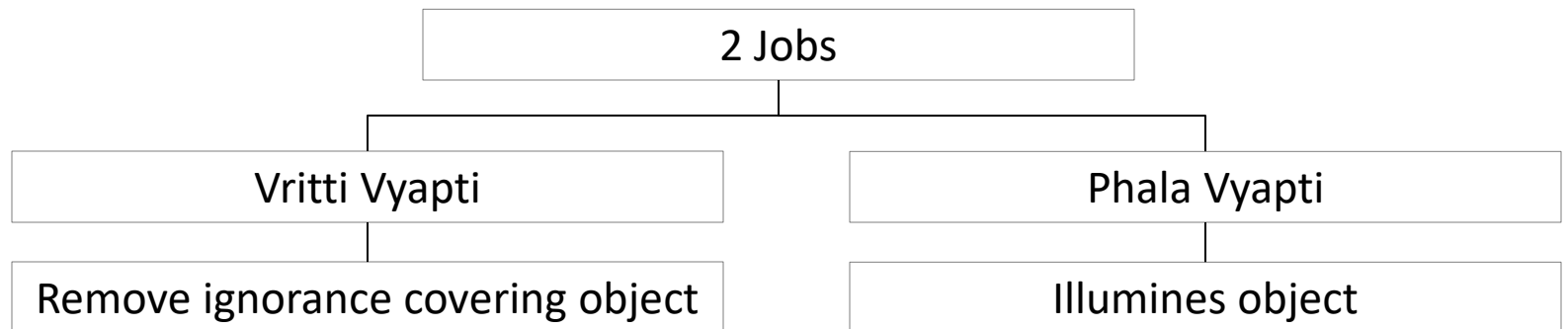
- Body alone Atma, born of 4 elements.
- Twiddledum – twiddledee difference.
- Some Philosophers who accept only body.
- Never teach Charvaka Matam to others.
- Can teach, only if they accept Shabda Pramanam.



**Revision (154) :**

(२०४) प्रत्यक्षप्रमाणम् — चार्वाकमतस्थाः प्रत्यक्षमेकमेव प्रमाणमित्यङ्गीकुर्वन्ति ।

- As part of analysing process of knowledge, Vritti Vyapti and Phala Vyapti play 2 different roles.



- Same method extended to all sensory perception.

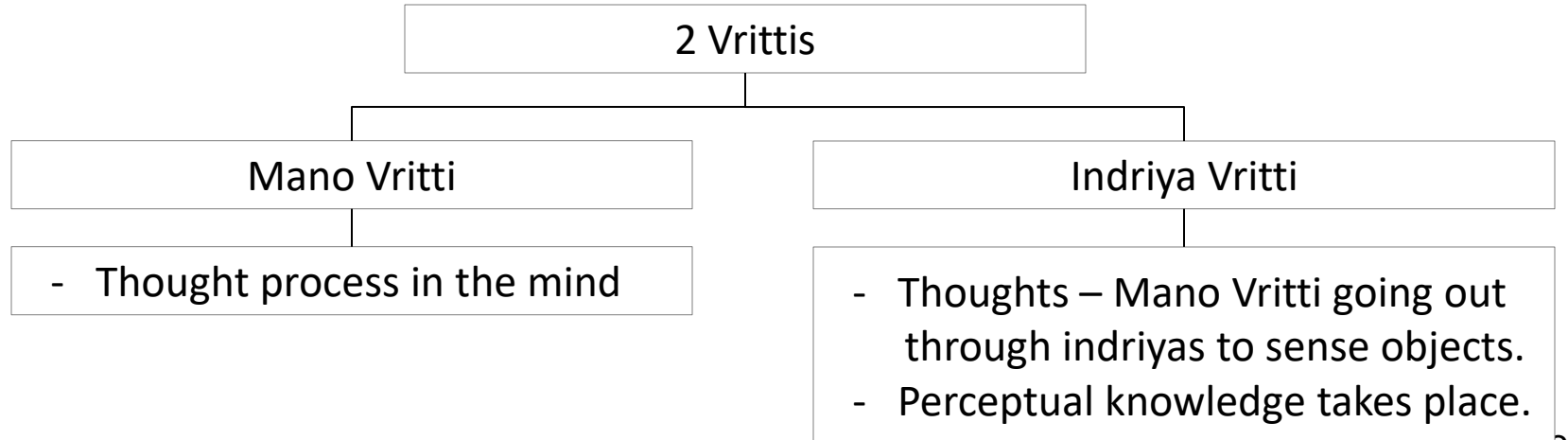
## Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastam jagat  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Mind going out through sense organs is called Indriya Vrittihi.

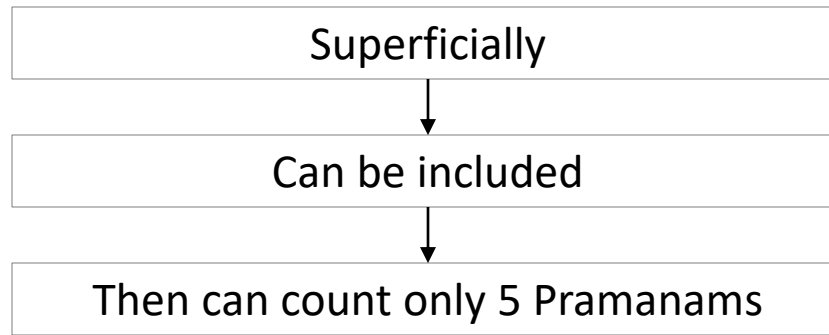


- Internal differences in functioning of sense organs.
- Eyes – perceive – even if object far away.
- Tongue – object must contact tongue.
- Topic 57 – Nishchaladasa – Analysed how different sense organs function.
- All knowledge – Prama – Vrittis are generated in the mind with Pramanam.
- Prama + Vritti Jananam = Pramana Vyapara
- Operation of Pramanam – Sense organs will generate Prama Vritti.
- Nischaladasa – introduced 6 Pramanams.
- Pratyaksha Upamana – Anumana – Arthapatti – Anupalabdhi – Shabda.
- Shabda Pramanam : Gaining knowledge, spoken or written words.
- Use Srotreyenindriyam – Ear = Pratyaksha Pramanam

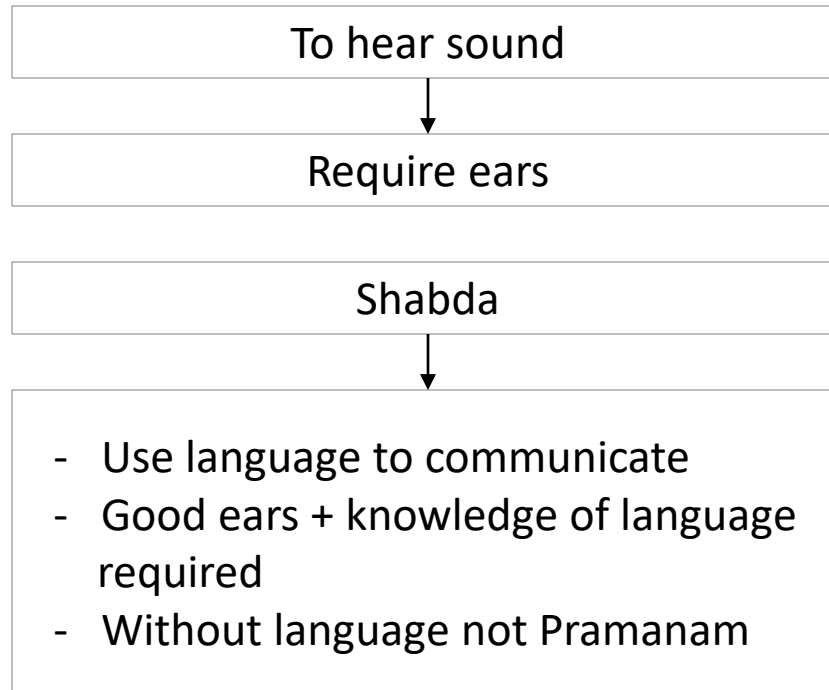


Indriya Employment

- Shabda – using Srotra Indriyam.
- Can we include Shabda Pramanam in Pratyaksha Pramanam – Sensory perception.



- Shabda Pramanam not included in Pratyaksha Pramanam – why?



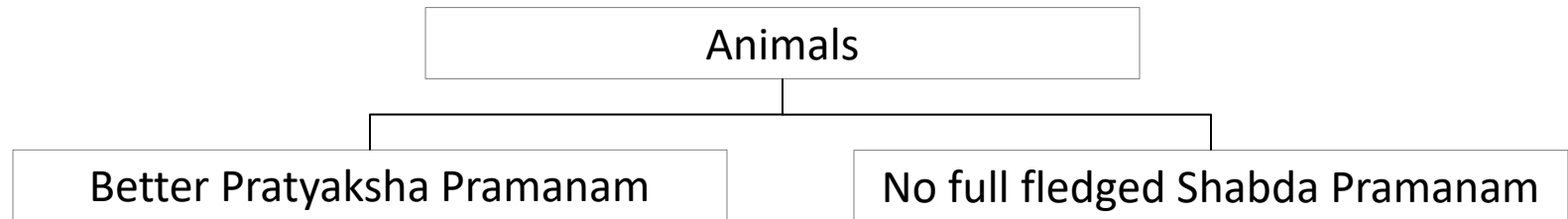
### Example :

- Vichara Sagara – class – with perfect ears – no knowledge of Tamil, Sanskrit, English – Swamiji making noise.

- Pratyaksha not equal to Shabda.

### Example :

- Telugu lady, slept in class— got Punyam, didn't understand one word because she didn't know English.
- Gave safety pin to tie Anga Vastram
- Pratyaksha worked not Shabda Pramanam.



- For Shabda, require proper ears, immortal not immoral.
- Charvaka + Lokayata accept only Pratyaksha Pramanam, don't accept Shabda, can't write books, can't teach.

### Vedantins Question :

- Why write and teach?

## Topic 205 :

(२०५) अनुमानप्रमाणम् — कणादसुगतमतानुसारिणो द्वितीयमनुमानमपि प्रमाणत्वेनाङ्गीकुर्वन्ति । प्रत्यक्षस्यैकेन प्रमाणत्वाङ्गीकारेतृप्तिमिच्छतो भोजने प्रवृत्तिर्न स्यात्; भाविभोजने तृप्तिनिरूपितहेतुत्वस्य प्रत्यक्षप्रमाणजन्यप्रत्यक्षज्ञानाभावात् । अतः 'आगामिभोजनं तृप्तिकारणम्, भोजनत्वात्, पूर्वानुभूतभोजनवत्'; इत्यनुमानेन पूर्वभोजनेऽनुभूतं यत्तृप्तिहेतुत्वं तद्भाविभोजनेऽपि ज्ञात्वा तृप्तिकामो भोजने प्रवर्तत इति वाच्यम् । तस्मादनुमानमपि प्रमाणम् । इत्थं कणादसुगतमतानुसारिणः प्रत्यक्षमनुमानंचेति द्वयमपि प्रमाणत्वेनाङ्गीकुर्वन्ति ।

- Pratyaksham + Anumanam accepted by Veiseshika – Kanaada Muni – founder, Sugata Matam – Baudha Matam.

### Justification :

- If you don't accept Anumanam – can't explain :
- Example: How hungry person goes after food to get Trupti?
- How seeker of food – knows food will remove hunger?
- Pratyaksha doesn't prove.
- Knowledge generated by Anumanam.
- No Shabda Pramanam.

**Previously :**

- When he ate food, hunger went away.

**Anumanam :**

- Food has capacity to remove hunger.
- Power to remove hunger not seen by eyes, heard by ears, smelt by nose.

**Anumanam :**

- Food removes hunger, Nishcaya Jnanam not Samshaya Jnanam.

**Example :**

- Fire and Smoke
- Dining hall, anumanam.

**Adhyasa Bashyam :**

- Cow goes after grass.
- Animals use inference.

## Topic 206 :

(२०६) शब्दप्रमाणम् — साङ्ख्यशास्त्रप्रणेतृकपिलमतानुसारिणस्तुतृतीयं शब्दमपि प्रमाणत्वेनाङ्गीकुर्वन्ति । तथा हि, देशान्तरे कस्यचित्पिता मृतः । आसः कश्चित् वृत्तान्तं तत्पुत्रायाचख्यौ । आसवाक्यात् पुत्रः पितृमरणं निश्चिनोति । तच्च न स्यात् प्रत्यक्षानुमानात्मकप्रमाणद्वयमात्राङ्गीकारे; देशान्तरोत्पन्नपितृमरणज्ञानस्य प्रत्यक्षानुमानाभ्यामसम्भवात् । तस्मात् कपिलमतानुसारिणः प्रत्यक्षानुमानशब्दात्मकं त्रयमपि प्रमाणत्वेनाङ्गीकुर्वन्ति ।

## Sankhya :

- Accept 3<sup>rd</sup> Pramanam Shabda (Laukika + Veidika) verbal communication where language is involved.
- Kapila Muni.
- Bhagawata Kapila – Avatara of Vishnu, teaching = Vedanta.

Sankhya	Vedantin
- Jagan Satyatvam	- Jagan Mithyatvam - Kapilo Upadesha



Laukika	Veidika
<ul style="list-style-type: none"> <li>- Shabda</li> <li>- Upajeevi Pramanam</li> <li>- Dependent</li> </ul>	<ul style="list-style-type: none"> <li>- Shabda</li> <li>- Upajeevya Pramana</li> <li>- Independent Pramana</li> </ul>

- Tv news / news paper – knowledge by Shabda.

### Example :

- Person gets grandchild
- Knowledge not by Pratyaksha or Anumana but by report of person..
- Aapta Vakyam Pramanam.
- Reliable reporter – Shabda Pramanam.

## Topic 207 :

(२०७) उपमानप्रमाणम् — न्यायशास्त्रप्रणेतृगौतममतानुसारिणश्चतुर्थमुपमानमपि प्रमाणत्वेनाभ्युपगच्छन्ति । तथा हि, कश्चित् गवयमृगमजानानः कुतश्चिदारण्यकपुरुषात् 'गवयो गोसदृशः' इति श्रुत्वा कदाचिदारण्यं गत्वा यदा गवयमृगं पश्यति, तदा आरण्यकपुरुषोक्तं 'गोसदृशोगवय' इति वाक्यं तदर्थं च स्मरति । तादृशस्मरणानन्तरं 'अयं गवयः' इतिज्ञानं तस्य जायते । तच्च ज्ञानं न स्यात् प्रत्यक्षादिप्रमाणत्रयमात्रमभ्युपगम्योपमानप्रमाणस्यानभ्युपगमे। तस्मादेतादृशविलक्षणज्ञानहेतुभूतम् उपमानप्रमाणम् अङ्गीकुर्वन्ति गौतममतानुसारिणः ।

- Included by Nyayayikas – Gautama Muni.
- Nyaya – Veiseshika – similar
- Sankhya – Yoga – Similar.

Nyaya	Veiseshika
<ul style="list-style-type: none"><li>- Accepts 4 Pramanams</li><li>- Anumanam, Apumanam, Shabda, Pratyaksha</li><li>- 4 Separate Pramanams</li><li>- Upamanam distinct, not Anumanam</li></ul>	<ul style="list-style-type: none"><li>- Accepts only 2 Pramanam</li><li>- Pratyaksham</li><li>- Anumanam</li><li>- Upamanam included in Pramanam</li></ul>

- Vedanta Paribhasha – Analyses Shad Pramana.
- Rk Mission – Swami Satprakashananda “Methods of knowledge”.
- One Topic : 6 Pramanams – How 6 Philosophers Analyse?

Nyaya	Advaitam
Upamanam Accepted	Upamanam Accepted

### **Upamanam :**

- Gavayaha – wild ox, wild cow.

### **Gauhu Cow :**

- Flesh in neck – dewlap.

### **Gavayaha :**

- No flesh in neck.

### **Forester :**

- Gavayaha – wild cow like village cow.
- Person remembers foresters words.
- Pratyaksha reveals – wild cow.
- Sense organs reveal – wild cow – animal.
- It is wild cow – Gavayaha – eyes will not say – but only show.
- Knowledge not by Pratyaksham.

- Shabda – Artha Jnanam connection is Upamanam.

Perception	Based on Comparision Apumanam
<ul style="list-style-type: none"> <li>- Reveals animal</li> <li>- Not name of Animal</li> <li>- Experience</li> </ul>	<ul style="list-style-type: none"> <li>- What he heard before</li> <li>- Based comparision knowledge</li> <li>- This is Gayaha</li> </ul>

- Shabda – Artha – Sambandha Jnanam.

Sambandha	{	<b>Samgnya</b>	<b>Samgnee</b>
		Shabda	Artha
		Nama	Nami
		Pada	Artha

- Can't be gained through Pratyaksha, Anumana, Shabda Pramanam.
- Born out of comparative statement, Upamana Pramana Janya Jnanam.

**Revision (155) :**

तादृशस्मरणानन्तरं 'अयं गवयः' इतिज्ञानं तस्य जायते । तच्च ज्ञानं न स्यात्  
प्रत्यक्षादिप्रमाणत्रयमात्रमभ्युपगम्योपमानप्रमाणस्यानभ्युपगमे।  
तस्मादेतादृशविलक्षणज्ञानहेतुभूतम् उपमानप्रमाणम् अङ्गीकुर्वन्ति गौतममतानुसारिणः ।

- Nishchaladasa – discussing 6 Shad Pramanani accepted by Advaitins.
- We use mainly Shabda Pramanam and don't study other Pramanams.
- No direct utility, useful for thinking.
- Pratyaksha, Anumana, Shabda.

**Now – Upamana :**

**Example :**

- Wild cow in the forest similar to cow in village.

<b>Gavayaha</b>	<b>Understands it is wild cow</b>
<ul style="list-style-type: none"> <li>- Wild cow</li> <li>- Pratyaksha reveals animal</li> <li>- Does not say name of Animal</li> </ul>	<ul style="list-style-type: none"> <li>- Connection between word Gavayaha and Animal, not through Pratyaksha Pramanam.</li> </ul>

- This is wild cow.
- Source : Nayaya : Heard before Gavaya similar to normal cow.
- Sadrushya Jnanam = Upamana Pramanam.
- Useful for Samgnya – Samgni Sambandha Jnanam.

<b>Experience</b>	<b>This is Gavayaha</b>
<ul style="list-style-type: none"> <li>- Pratyaksha</li> </ul>	<ul style="list-style-type: none"> <li>- Upamanam</li> <li>- Comparative knowledge</li> </ul>

- If we accept only Pratyaksha, Anumana, Shabda, and Upamanam not accepted, then it is wrong.
- For this unique knowledge of connecting word to specific Jnanam, Upamana Pramanam has to be accepted.
- Gautama.
- Veiseshika accept this unique knowledge as Anumana Pramanam.

### **Advaitin :**

- Because of comparison knowledge remembered by this person, new knowledge by Upamanam is not what Jnaya Philosopher says.

### **Nyaya :**

- New knowledge + word relationship.

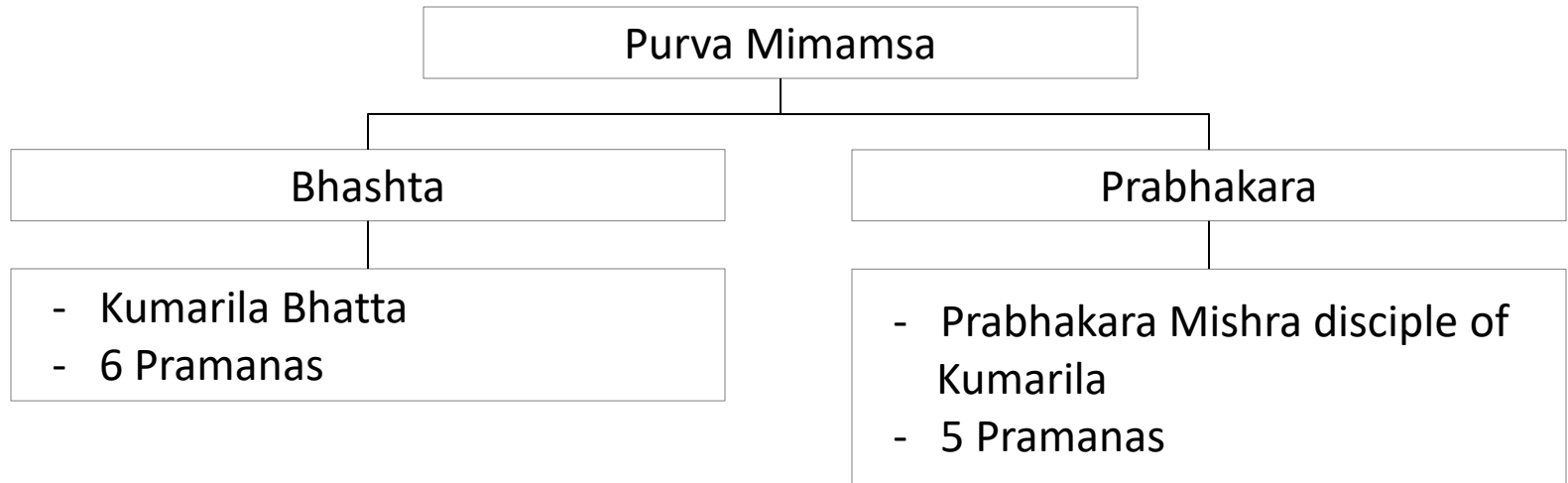
### **Advaitin :**

- Understands another similarity.
- Nyaya – Gavayaha similar to Gauhu
- Advaitin – Gauhu similar to Gavayaha.
- Cow similar to wild animal.
- Similarity of A with B is Upamana Pramanam
- Similarity of B with A is new knowledge he gathers.
- Gavayaha Sadrushyam to cow.

## Topic 208 : Arthapatti Pramanam

(२०८) अर्थापत्तिप्रमाणम् — पूर्वमीमांसकैकदेशी भट्टशिष्यः प्रभाकरः पञ्चमीम् अर्थापत्तिमपि प्रमाणत्वेनाभ्युपगच्छति । दिवा अभुञ्जानस्य पुरुषस्य पीनत्वं दृष्ट्वा 'अयं रात्रौ भुङ्क्ते' इति निश्चयो जायते; रात्रिभोजनमन्तरा दिवा अभुञ्जानस्य पीनत्वानुपपत्तेः । भोजनं पीनत्वहेतुरित्यतः पीनत्वं रात्रिभोजनस्य कार्यम् । रात्रिभोजनं पीनत्वस्य कारणम् । तत्र पीनत्वमुपपाद्यम्, रात्रिभोजनमुपपादकम् । तथा चोपपादकरात्रिभोजनस्य ज्ञानं प्रति कारणभूतपीनत्वरूपोपपाद्यज्ञानम् अर्थापत्तिप्रमाणम् इत्युच्यते ।

- 5<sup>th</sup> Pramanam added by Mimamsaka
- Nyaya – does not accept Arthapatti.



### Example :

- Person does not eat food during day time.
- Expect to become thin but he becomes fatter – (Pratyaksha).
- Does not eat – Anupalabdhi Pramanam.
- Extrapolate – explain.
- Day = Fast, Night – Double eating.
- Don't see night food – presumption.
- Arthasya Aapathi = Kalpana.
- Presumption of Arthaha – unseen fact.

Arthaha	To explain see fact, unseen fact
- Un seen fact	- We presume is called Arthapatti Jnanam

- Knowledge of seen fact is called Arthapatti Pramanam.
- Presumption of unseen fact is Artha Patti Janya Jnanam = Arthapatti Prama.
- Fatness – Seen... person eats well in night, not seen.
- Fatness never explainable.
- Rathri Bhojanam – cause for fatness.



<b>Fatness</b>	<b>Night eating</b>
<ul style="list-style-type: none"> <li>- Effect Karyam</li> <li>- Experienced</li> </ul>	<ul style="list-style-type: none"> <li>- Without cause, effect not possible</li> <li>- Not experienced</li> </ul>

- Fatness = Fact to be explained because I don't see person eating during day.

<b>Upapadyam</b>	<b>Upapadakam</b>
<ul style="list-style-type: none"> <li>- Visible</li> <li>- Artha Patti Pramanam</li> </ul>	<ul style="list-style-type: none"> <li>- Invisible</li> <li>- Explaining fact</li> <li>- Prama</li> </ul>

- Presumption of unseen fact to explain a seen fact.

### Example :

- Presumption – you have Parents.
- You exist – Artha Patti – you have Parents.
- Ishvara presumed by Artha Patti – creator required, not seen.

<b>Universe</b>	<b>Presume</b>
<ul style="list-style-type: none"> <li>- Seen fact</li> </ul>	<ul style="list-style-type: none"> <li>- Unseen Ishvara</li> </ul>

श्रीभगवानुवाच ।  
ऊर्ध्वमूलमधःशाखम्  
अश्वत्थं प्राहुरव्ययम् ।  
छन्दांसि यस्य पर्णानि  
यस्तं वेद स वेदवित् ॥ १५-१ ॥

śrīBhagavānuvāca  
ūrdhvamūlam adhaḥśākham  
aśvatthaṃ prāhuravyayam |  
chandāṃsi yasya parṇāni  
yastaṃ vēda sa vēdavit || 15 - 1 ||

**The Blessed lord said :** They (wise people) speak of the indestructible Asvattha tree, having its toots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

## IV) Anupalabdhi Pramanam :

### Topic 209 :

(२०९) अनुपलब्धिप्रमाणम् — पूर्वमीमांसको भट्टः षष्ठीम् अनुपलब्धिमपि प्रमाणत्वेनाङ्गीकरोति । वेदान्तिभिरपि षट् प्रमाणान्येवाङ्गीक्रियन्ते । ‘व्यवहारे भट्टनयः’ इति न्यायात् । गृहाद्यधिकरणेषु घटादेरभावज्ञानमनुपलब्धेः प्रमाणत्वाभ्युपगमे प्रयोजनम् । यस्य पदार्थस्य प्रतीतिर्न भवति तत्पदार्थविषयकाभावज्ञानं जायते । अस्या अप्रतीतेरनुपलब्धिरिति सञ्ज्ञा । घटादेरप्रतीत्या घटादेरभावनिश्चयो जायते । इत्थं पदार्थप्रतियोगिकाभावनिश्चयं प्रति कारणीभुतपदार्थाप्रतीतिरेवानुपलब्धिप्रमाणम् इत्युच्यते ।

- Upalabdhi = Experience, cognition.
- Anupalabdhi = Nonexperience, noncognition = Pramanam.
- Don't experience pot in hand = Anupalabdhi Pramanam.

Non experience of Object	Knowledge non-existence
<ul style="list-style-type: none"><li>- Pramanam</li><li>- Means</li><li>- With respect to my internal condition</li><li>- Note “here”</li></ul>	<ul style="list-style-type: none"><li>- Prama – knowledge</li><li>- Nonexistence of the object</li><li>- End</li><li>- Conclusion with respect to external condition</li><li>- Conclude : There</li></ul>

- Bhashta Vartikam – commentary on Purva Mimamsa written by Jaimini Maharshi 1000 Sutas.
  - Shabhara Muni – Bashyam on Mimamsa sutra.
  - 555 sutra – Brahma Sutra – Shankara Bashyam.
  - Explained by Kumarila Bhatta – called Bhashta Vartikam on Shaabara Bashyam on Jaimini Sutra.
  - All 3 Shankara Admires.
  - Kumarila Bhatta – refuted Baudha Nastika Matam.
  - Baudha Weakened by Kumarila Bhatta – established Veda Shabda as independent Pramanam.
  - Kumarila Bhatta contributed a lot to Purva Mimamsa.
  - Nonexperience
  - Noncognition
- } = Anupalabdhi

### **Pramanams**

- Charvaka – 1
  - Veiseshika – 2
  - Sankhya – 3
  - Nyaya – 4
  - Brahmakara – 5
  - Bhatta – 6
- } - Shankara borrows 6 Pramanam  
- Made refinement for Sankhya

- Visishta Advaitin – have 8 Pramanams.

## **General Rule :**

## **Vyavahare Kumarila Bhattanyaha :**

- **W.r.t. emperical matters – Advaitin follows Bahsta Mimamsa Shastram**

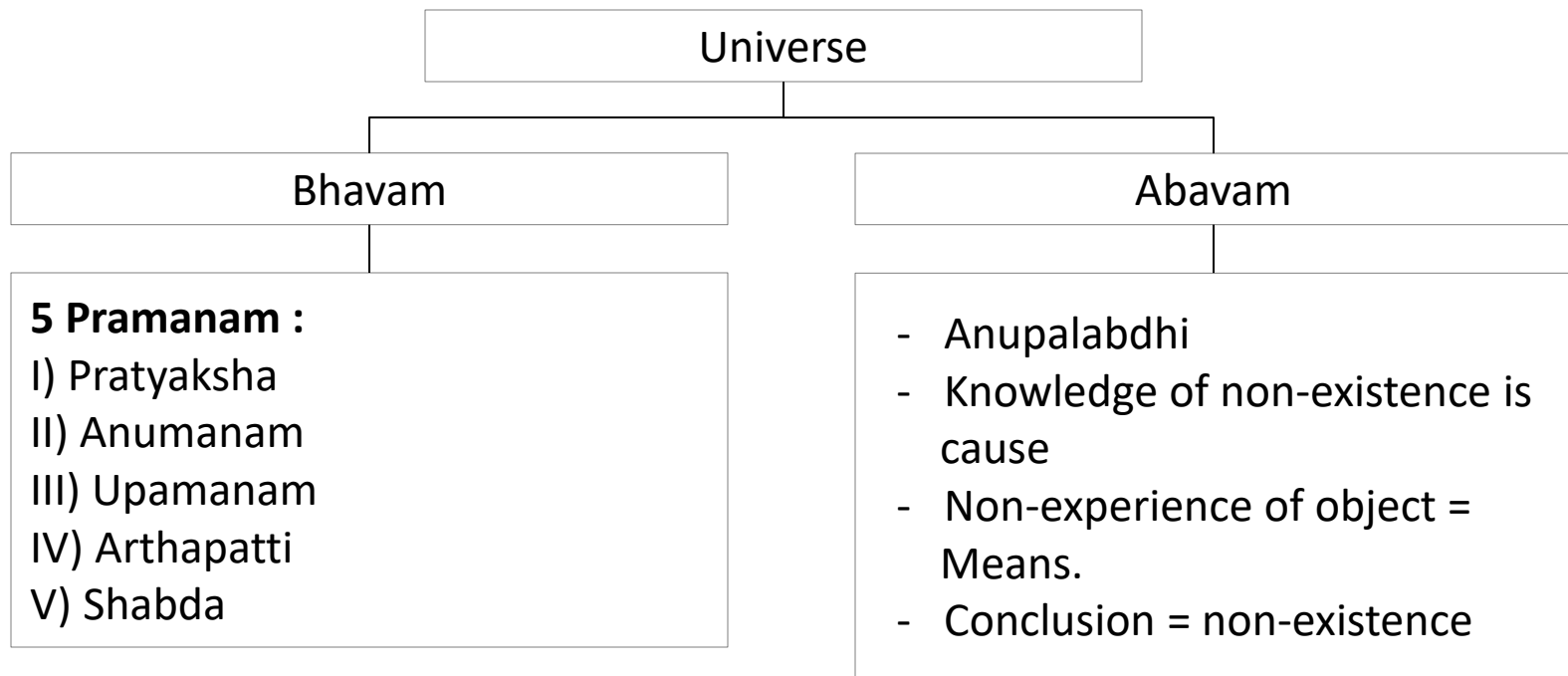
## **Pramanam :**

### **Example :**

- Upon hand – no pot.
- Knowledge of absence (Non-existence) of things (Abava Pramanam).
- It can't be explained, gained by previous Pramanam.

### **Example :**

- Look for empty chair.
- Look for chair with nonexistence of cat, people.
- Then you sit on chair.
- Regularly get knowledge of non-existence.
- Previously 5 Pramanams for existence things – Bhava Pramanam.



Nonexperience	Non-existence
<ul style="list-style-type: none"> <li>- Internal</li> <li>- Pramanam</li> </ul>	<ul style="list-style-type: none"> <li>- External</li> <li>- Knowledge there of</li> </ul>

- Most complicated Pramanam.

- **Nonexistence – 4 – Tarka :**

- Prag Abava
- Pradvamsa Abava
- Anyonya Abava
- Atyantava Abava



Taittriya Siksha Valli

- What is Abava Prama, Abava Pramanam deep discussion?
- Abava = Sat / Asat / Mithya
- **Vedantin :**
  - Abava = Mithya
- Nonexperience of object – conclusion regarding non-existence of object.
- Causal non-experience is Anupalabdhi Pramanam.
- Academic w.r.t. knowledge, epistemology.

## Topic 210 :

(२१०) प्रमाणप्रमयोर्लक्षणम् — प्रमारूपज्ञानकरणम् प्रमाणम् । स्मृतिभिन्नत्वे सत्यबाधितार्थविषयकं ज्ञानं प्रमा । स्मृतिरूपं ज्ञानं न प्रमा । प्रमाज्ञानं हि प्रमातारमाश्रयति, स्मृतिस्तु न प्रमातारमाश्रिता; किन्तु साक्षिणमाश्रितेत्यभ्युपगम्यते । तथैव भ्रान्तिज्ञानसंशयज्ञाने च साक्ष्याश्रिते इत्यङ्गीकृतम् । अत एव स्मृतिभ्रान्तिः संशयश्चेत्येतत्त्रयमपि चिदाभाससहिताविद्याया वृत्तिरूपम्, नान्तःकरणस्य वृत्तिरूपम् । ततश्च तत्त्रयमपि न प्रमात्राश्रयं किन्तु साक्ष्याश्रयम् । यदेवान्तःकरणस्य वृत्तिरूपं ज्ञानं, तदेव प्रमातारमाश्रयति । अन्तःकरणवृत्तिरूपं ज्ञानमेव प्रमेत्युच्यते । अन्तःकरणवृत्तिरूपत्वाभावादेव न स्मृतिः प्रमातारमाश्रयति; प्रमापि न सा भवति । अत एव स्मृतिभिन्नत्वं प्रमालक्षणे देयम् । स्मृतेरबाधितार्थविषयज्ञानत्वेऽपि न स्मृतिभिन्नत्वम् । तस्मादबाधितार्थविषयकं स्मृतिभिन्नमेव ज्ञानं प्रमा इत्युच्यते । नास्मिन् लक्षणे दोषगन्धोऽप्यस्ति ।

### Definition of Pramanam :

- Means of knowledge, instrument of knowledge.
- Prama = Knowledge in general Prama, Jnanam – subtle difference.

### Pramanam :

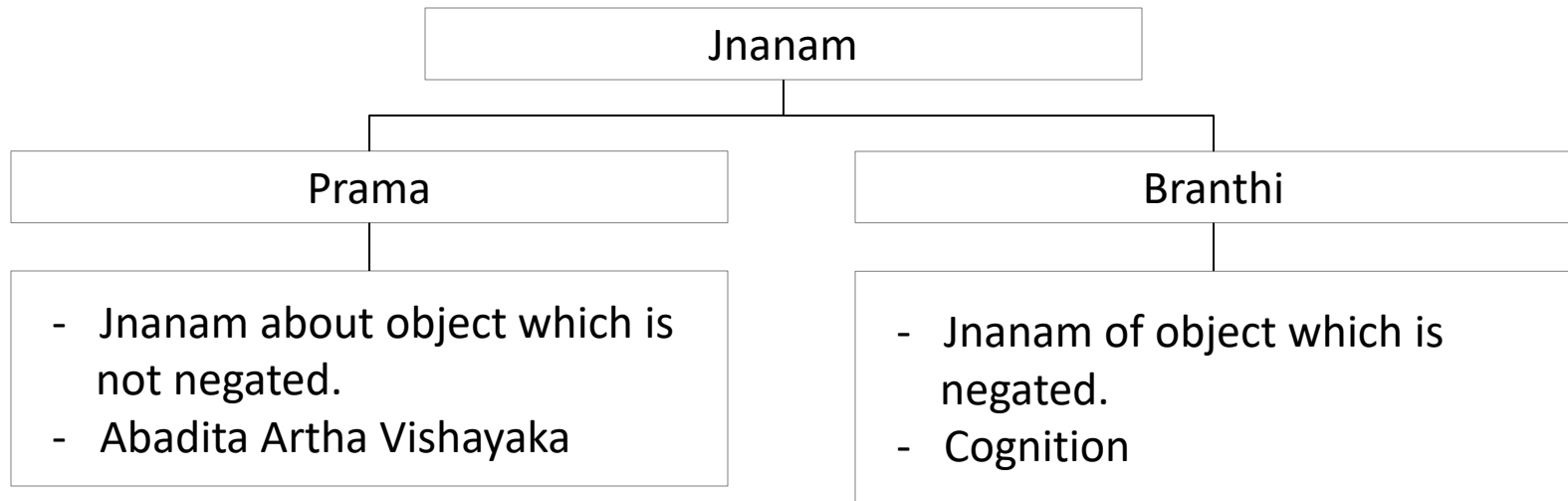
- Prama Rupa Karanam Pramanam.



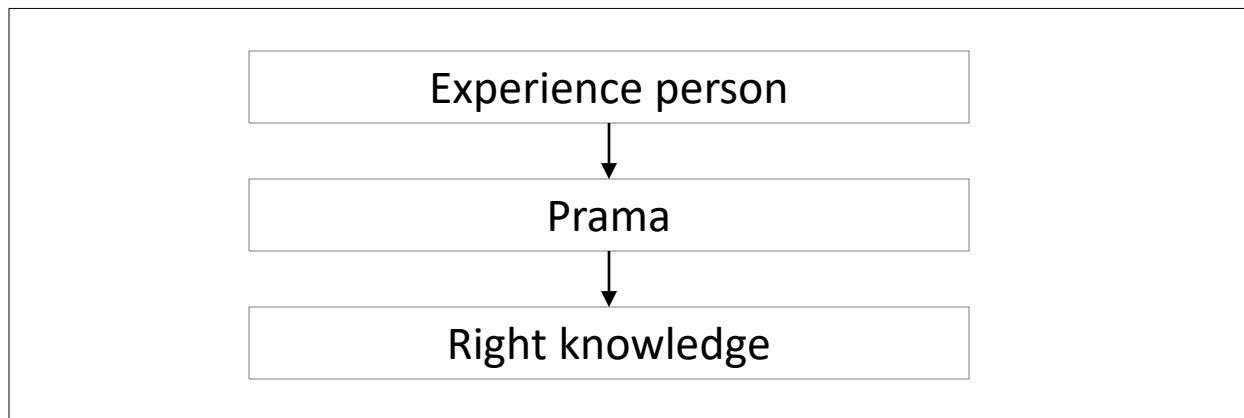
- Anything that is cause for Prama, knowledge.

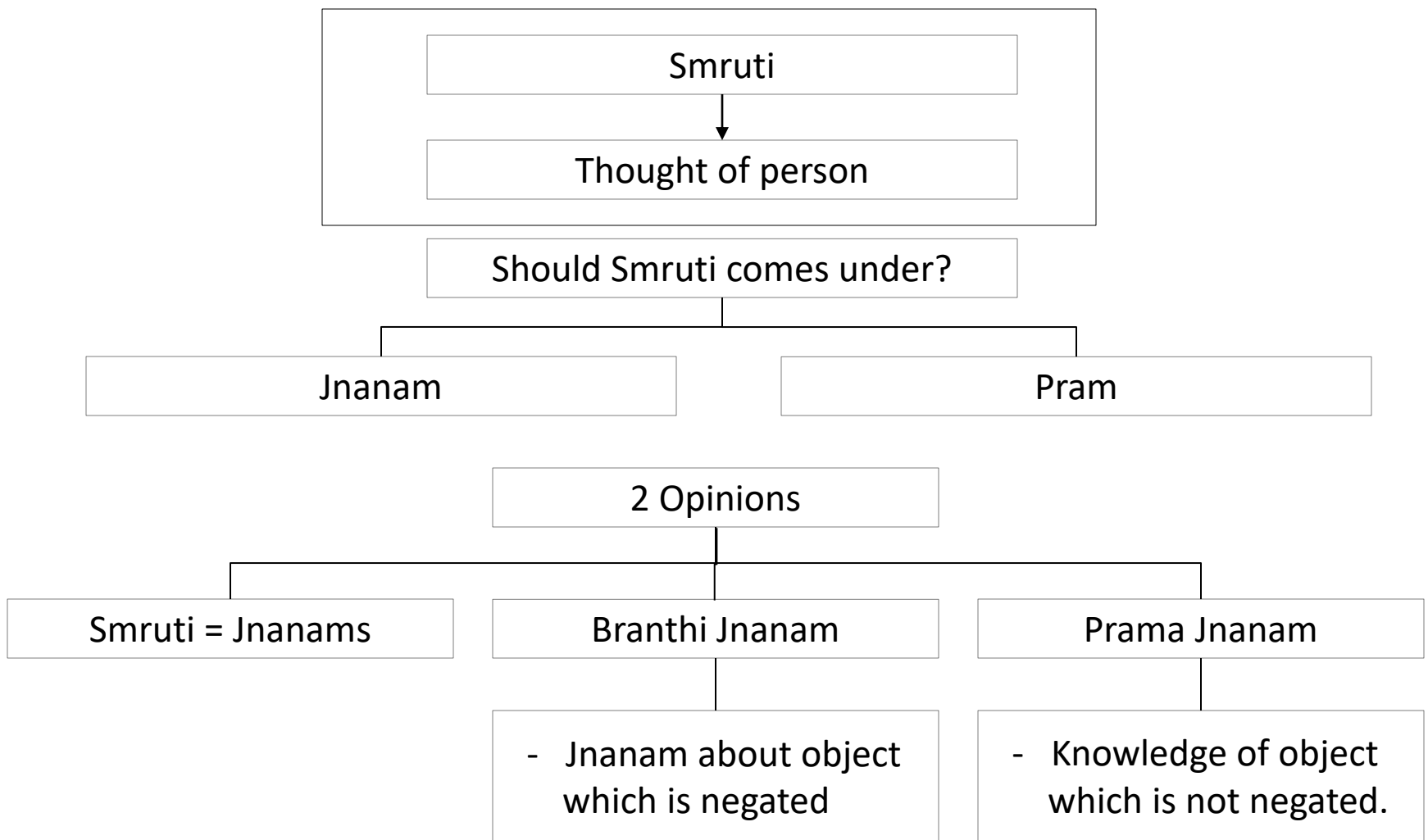
## Prama :

- Abadithartha Vishaya Jnanam Prama.
- Any knowledge w.r.t. object which is not negated by any other Pramanam.
- If negated, it will be Branthi Jnanam.

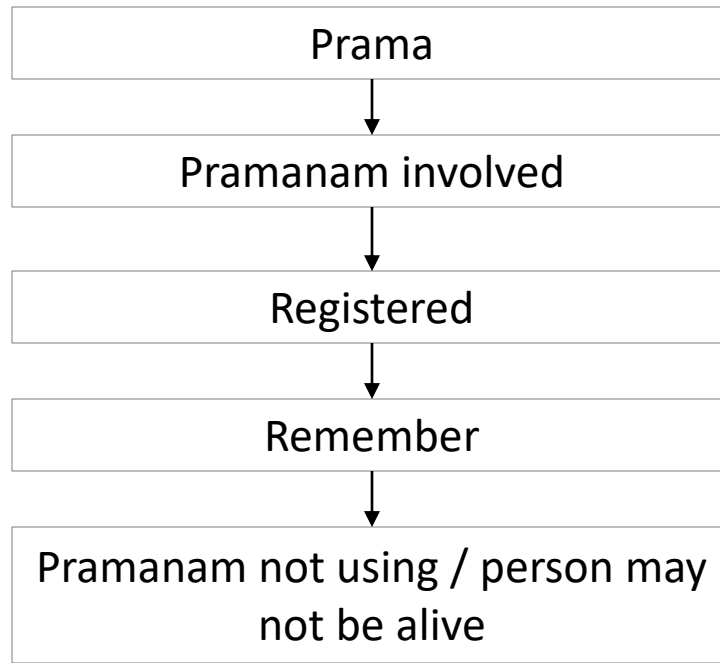


## Technical Issue :





- Smruti not Prama Jnanam.
- Prama Jnanam generated by Pramanam.
- Smruti Jnanam generated by Vasana, no Pramana involved.

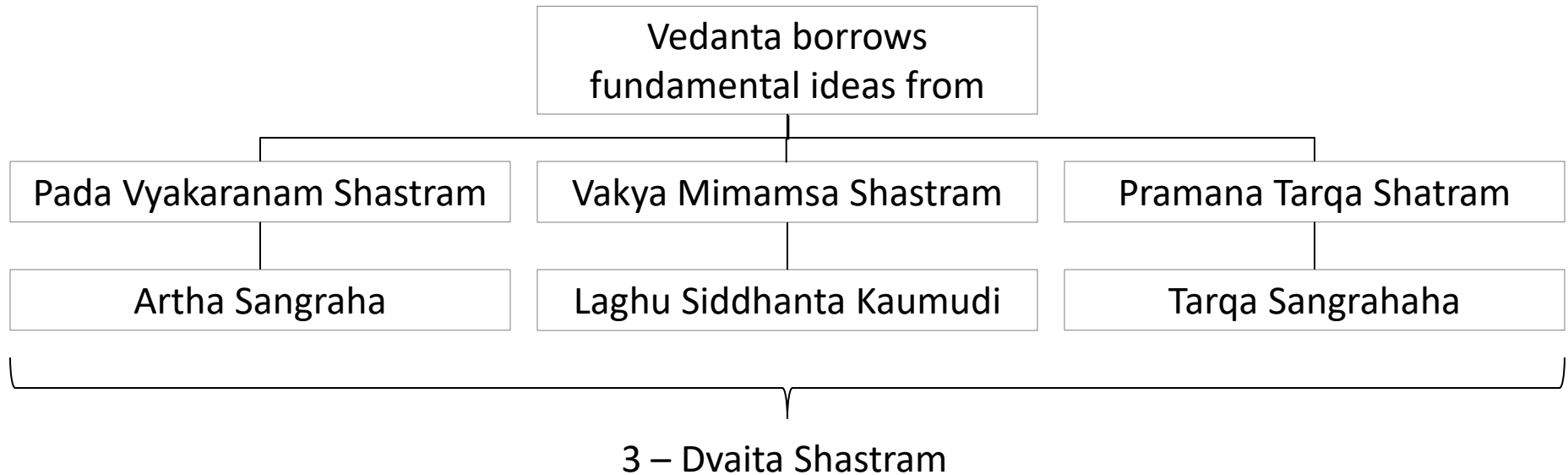


Smruti	Prama Jnanam
- Vasana Janyam	<ul style="list-style-type: none"> <li>- Pramana Janyam</li> <li>- Definition : Excludes Branthi and Smruti Jnanam.</li> </ul>

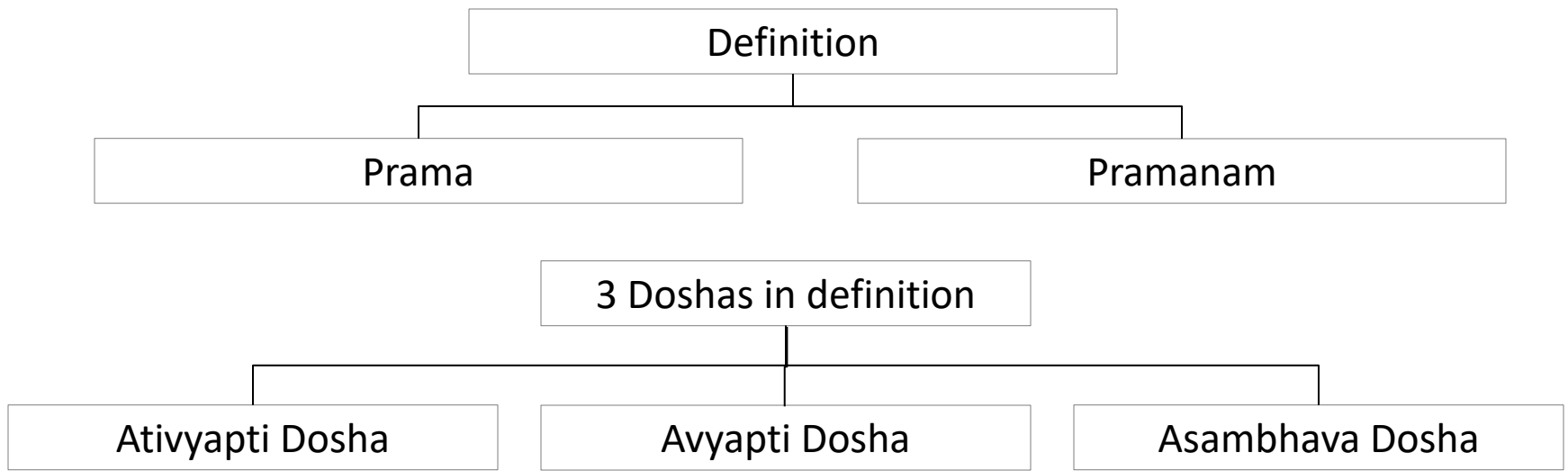
### Revision (156) :

(२१०) प्रमाणप्रमयोर्लक्षणम् — प्रमारूपज्ञानकरणम् प्रमाणम् । स्मृतिभिन्नत्वे सत्यबाधितार्थविषयकं ज्ञानं प्रमा । स्मृतिरूपं ज्ञानं न प्रमा । प्रमाज्ञानं हि प्रमातारमाश्रयति, स्मृतिस्तु न प्रमातारमाश्रिता; किन्तु साक्षिणमाश्रितेत्यभ्युपगम्यते ।

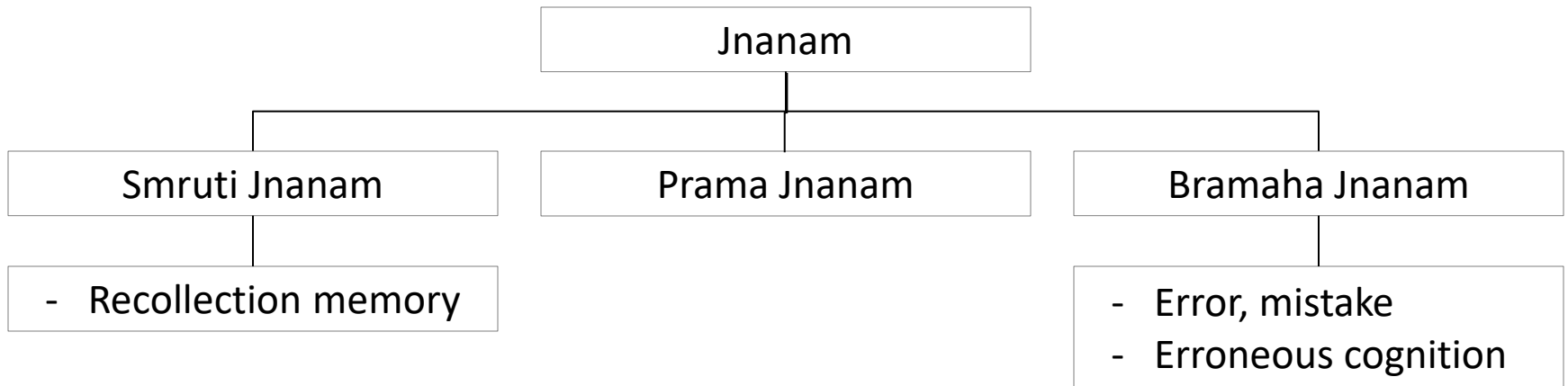
- Diversion from main topic of discussion, now study of knowledge, different Pramanams, how they work – epistemology.
- Ideas borrowed from Tarqa – Pramana Shastram.
- Instruments of knowledge, right, wrong knowledge.
- Interpretational science – Vakya shastram – borrow from Mimamsa Shastra, gives principles of interpretation Vyakaranam.
- Pada Shastram – origin, root, prefix, suffix – meanings.
- Meaning of word = Root + prefix + suffix Paninian Grammar – science of understanding.



- 3 foundation text.
- Nischaladasa borrows from Tarqa Sangraha, and makes relevant adjustments to make it Advaita Shastram.

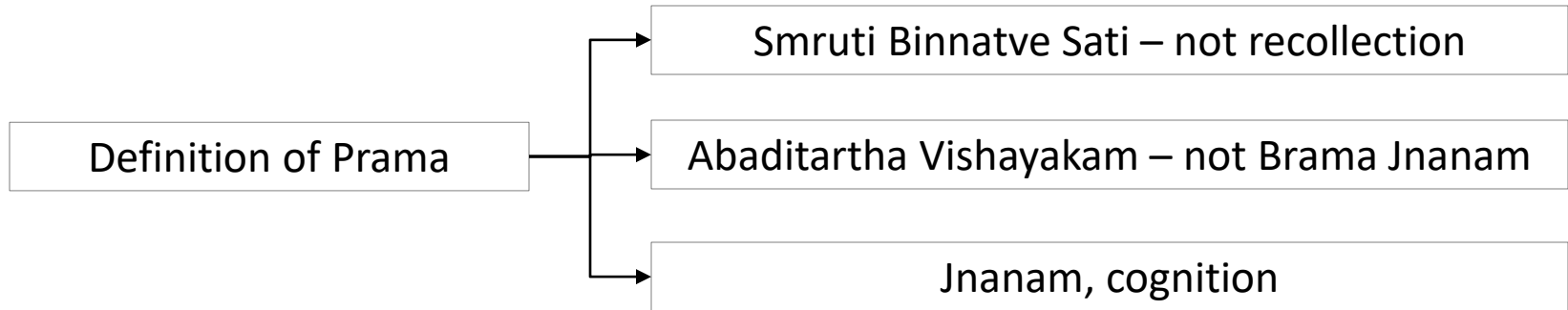


- Trivida Dosha Rahita Lakshanam.
- Jnanam = Cognition



## Prama :

- Is that Jnanam which has 2 adjectives.



### **Brama Jnanam :**

- Knowledge negated later.
- Rajju Sarpah Jnanam.
- Object of Rajju Sarpah Jnanam = Rope Snake
- Rope snake subject to negation later.

- **Brama Jnanam = Baditartha Vishaya Jnanam.**
- **Prama Jnanam = Abaditartha Vishaya Jnanam.**

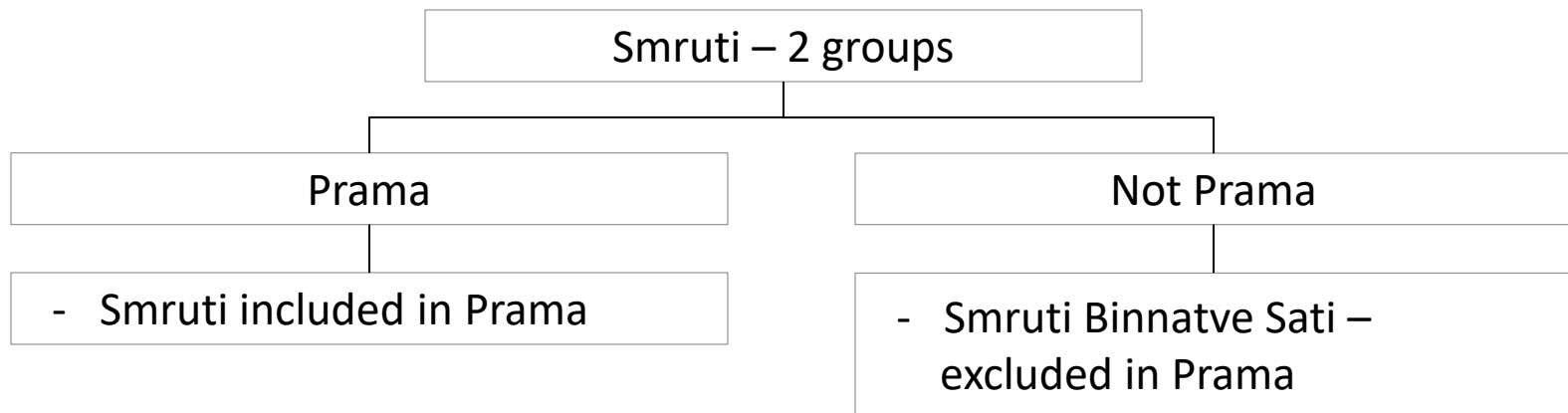
- Vishaya = Object.

### **Prama Definition :**

- Smruti Binnatve Sati – Smruti Jnanam negated.
- Abaditartha Vishaya Jnanam – Brama Jnanam negated.

### **New discussion :**

- Why you say Prama is different from Smruti?



### I) Recollection not put under Prama :

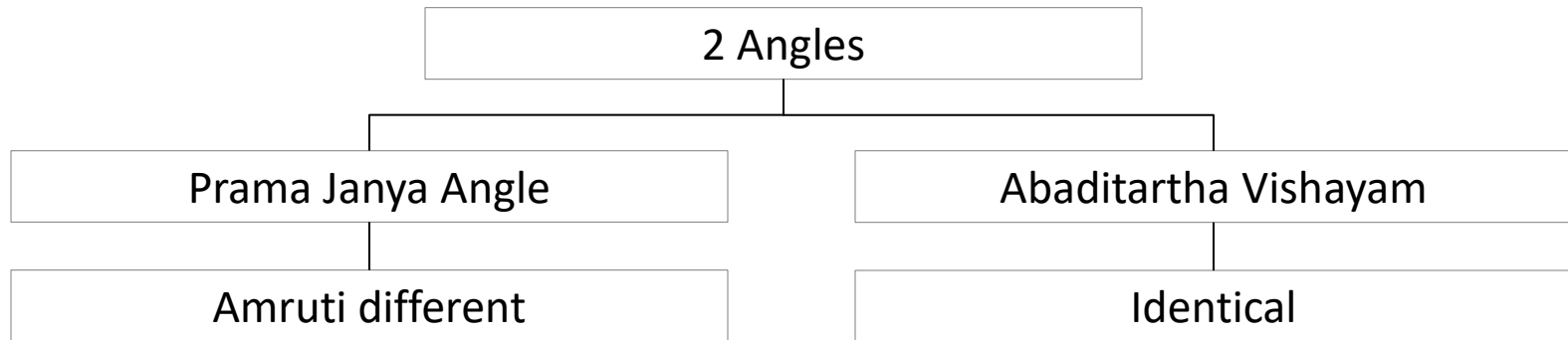
#### Reason for confusion :

- Smruti – not generated by Pramanam.
- Occurs when not operating any sense organs, 6 Pramanams – no inference, no Arthapatti.
- Lying down, recollections come.
- Hence it is different from Prama, not born out of sense organs.
- **Born out of Samskaras, Vasana Janyatvat.**
- Prama Ajanyatvat = Prama.
- Smruti different from Prama from this angle.

#### 2<sup>nd</sup> Angle :

- Object rightly revealed by Pramanam is never negated.
- Abaditartha Vishaya.

- Object of Smruti also not negated.
- Badrinath – object of Prama when I visited Badarinath.
- Not negated
- Badrinath – object of Smruti Jnanam – it is not negated.
- From standpoint of non-negatability Smruti Jnanam and Prama Vishaya not negatable.
- Abaditartha Vishayakatvat – Smruti can also be included in Prama.



- Which you stress, depends on whether you take it as Prama or not.
- **Smruti Rupam Jnanam Na Prama :**  
Recollection not Prama.

## I) Generalisation :

- All forms of Prama – right knowledge – Vrittis – part of Antahkaranam, Sukshma Sharira Vritti in Vedanta.

## II) All other types of knowledge Smruti and Bramah – Prama Binnat Jnanam – in form Vritti.

- Classified as Karana Sharira Vritti not Sukshma Sharira Vritti.



- Karana Shariram (In Tattwa Bodha) = Avidya or Moola Avidya.

## Definition : Tattwa Bodha

- Anirvachaniya Anadi Avidya Rupam Sharira Matram Nirvikalpa Rupam...

कारणशरीरं किम्?

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं  
सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम्।

*Kāraṇa śarīram kim?*

*Anirvācyānādyavidyārūpam śarīradvayasya kāraṇamātram  
satsvarūpājñānam nirvikalpakarūpam yadasti tatkāraṇaśarīram |*

That which is inexplicable, beginningless, in the form of ignorance, the sole cause of the two bodies (gross and subtle), ignorant of one's own true nature, free from duality - is the causal body. [Verse 12]

- Karana Sharira Vritti = Avidya Vritti.
- All Brahmaha, Adhyasa Vritti = Avidya Vritti.

Rajju Vritti	Rajju Sarpah Vritti
<ul style="list-style-type: none"> <li>- Sukshma Sharira Vritti</li> <li>- Can't be negated by another Pramanam</li> <li>- Pramana Anisheda, Antahkarana Vrittayaha</li> </ul>	<ul style="list-style-type: none"> <li>- Karana Sharira Vritti</li> <li>- Can be negated by another Pramanam</li> <li>- Pramana Nishedya Vrittayaha – Avidya Vrittayaha</li> </ul>

Prama Jnanam	Smruti Jnanam and Bramaha Jnanam
<ul style="list-style-type: none"> <li>- Dependent on Antahkaranam, Pramata</li> <li>- Pramatra Ashrayati = Sukshma Shariram Ashrayati Prama Vritti in Antahkaranam / Pramata</li> <li>- Prama</li> </ul>	<ul style="list-style-type: none"> <li>- Na Pramata Ashrita</li> <li>- Not located in Sukshma Shariram.</li> <li>- If located in Pramata, it would have become Prama.</li> <li>- <b>It is located in Karana Shariram, moola Avidya which is located in Sakshi.</b></li> <li>- Smruti Vritti in Karana Shariram / Sakshi.</li> </ul>

- Prakriyas of Vedanta.

तथैव भ्रान्तिज्ञानसंशयज्ञाने च साक्ष्याश्रिते इत्यङ्गीकृतम् । अत एव स्मृतिभ्रान्तिः संशयश्चेत्येतत्त्रयमपि चिदाभाससहिताविद्याया वृत्तिरूपम्, नान्तःकरणस्य वृत्तिरूपम् । ततश्च तत्त्रयमपि न प्रमात्राश्रयं किन्तु साक्ष्याश्रयम् । यदेवान्तःकरणस्य वृत्तिरूपं ज्ञानं, तदेव प्रमातारमाश्रयति । अन्तःकरणवृत्तिरूपं ज्ञानमेव प्रमेत्युच्यते । अन्तःकरणवृत्तिरूपत्वाभावादेव न स्मृतिः प्रमातारमाश्रयति; प्रमापि न सा भवति । अत एव स्मृतिभिन्नत्वं प्रमालक्षणे देयम् ।

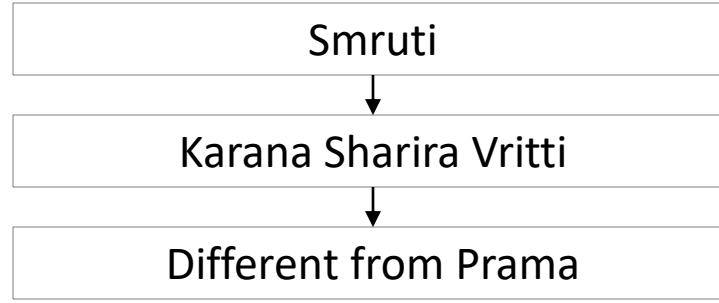
### Group Justifies :

- Smruti – different from Prama.

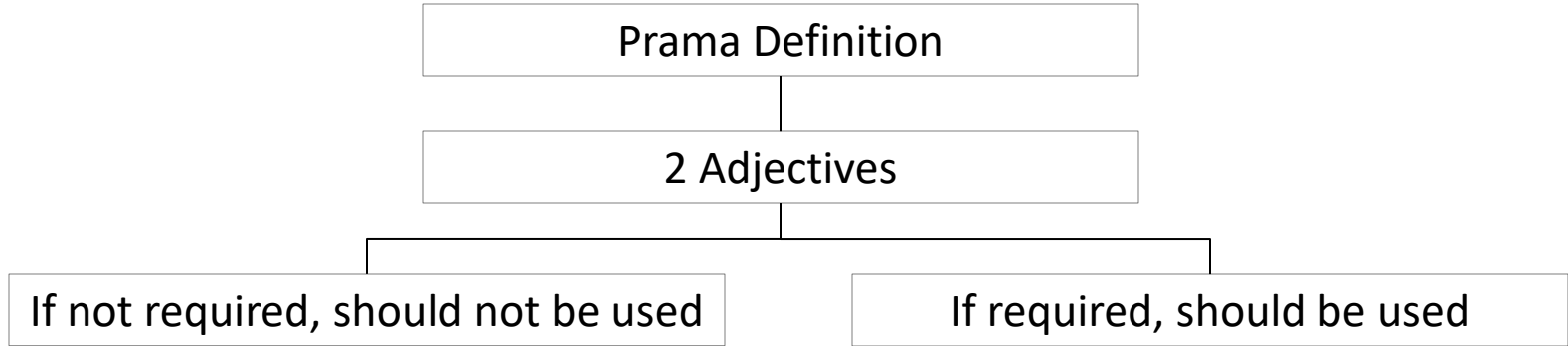
Smruti	Prama
Karana Sharira Vritti	Sukshma Sharira Vritti

- How can Antahkarana Vritti be equal to Karana Sharira Vritti?
- Hence it is different from Prama.
- Interna Quarrel.
- Like Smruti, Branti Jnanam, erroneous Jnanam, Samshaya Jnanam, doubts 0- are under Karana Shariram Janyam.
- Sakshi Ashrate.
- Dependent on Karana Shariram's Adhishtanam, Sakshi.
- Therefore Sakshi Ashrite
- Accepted by Advaita Shastram.
- Smruti, Branti, Samshaya called Jnanam (Generic name).
- Avidya Vritti = Karana Sharira Vritti Rupam in Jagrat Avastha.
- Doubt = Part of Karana Shariram, Avidya not Antahkarana Vritti.
- All 3 not located in Antahkarana, Pramata, all Sakshi Ashrayam.
- Whatever is Antahkaranam is located in Pramata – Antahkarana Sahita Chaitanyam.
- Therefore Antahkarana Vritti Rupam is called Prama.
- What is in Pramata is Prama.

- What is in Sakshi or in Karana Shariram not Prama.



- In definition of Prama – Adjective – Smruti Binnatve Sati is crucial.
- Dala Prayojanam – what is significance of each Adjective.

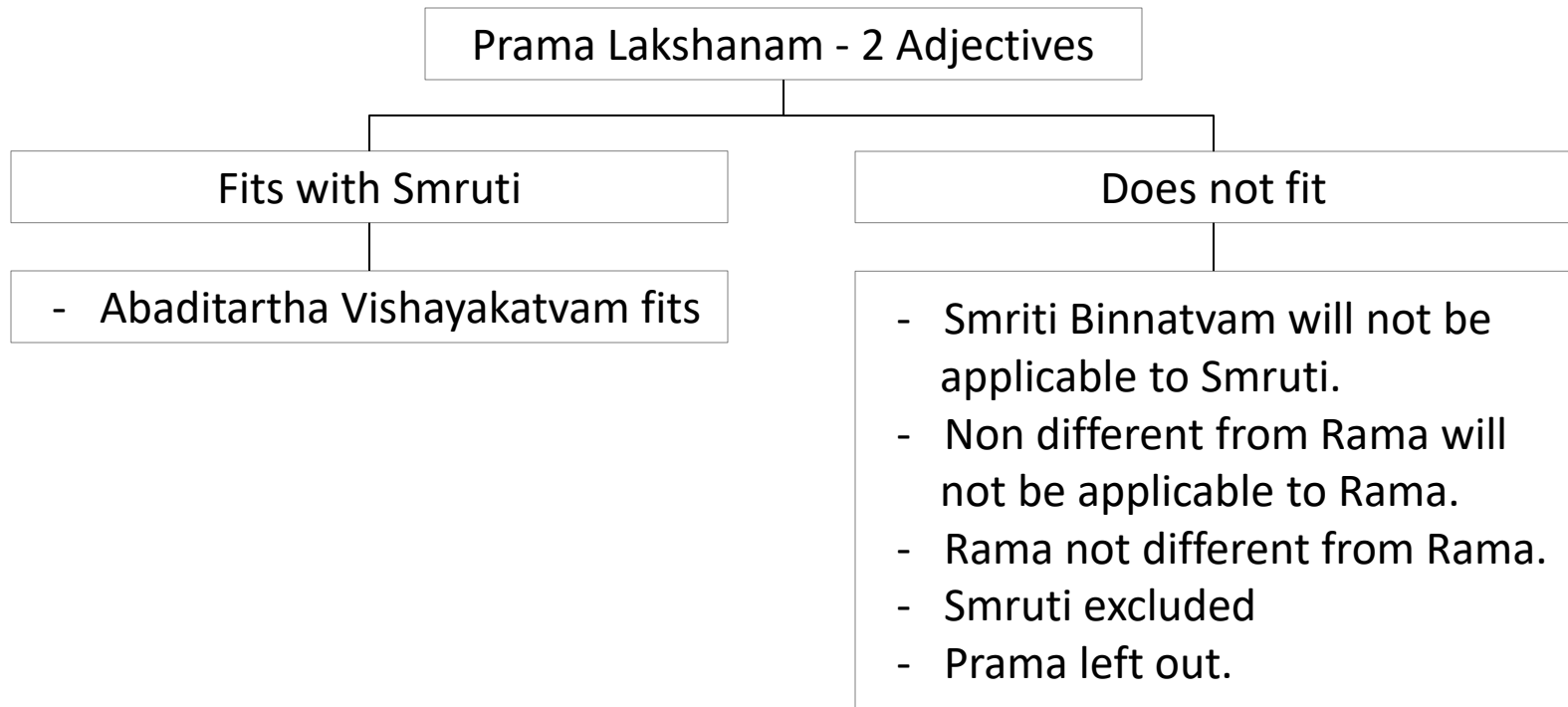


### Abaditartha Vishayakam :

- Excludes Bramah Jnanam.
- Establishing significance of adjective in a Lakshanam in Tarqa Shastram is called Dala Prayojanam.

स्मृतेरबाधितार्थविषयज्ञानत्वेऽपि न स्मृतिभिन्नत्वम् । तस्मादबाधितार्थविषयकं  
स्मृतिभिन्नमेव ज्ञानं प्रमा इत्युच्यते । नास्मिन् लक्षणे दोषगन्धोऽप्यस्ति ।

- When you apply the definition of Prama in Smruti, there is a problem.
- When you apply Prama Lakshanam in Smruti there is a problem.



### Conclusion :

- Jnanam is different from Smruti and has object which is unnegatable such a Jnanam alone called Prama.

### Definition perfect :

- No Ativyapti, Avyapti, Asambava Dosha.

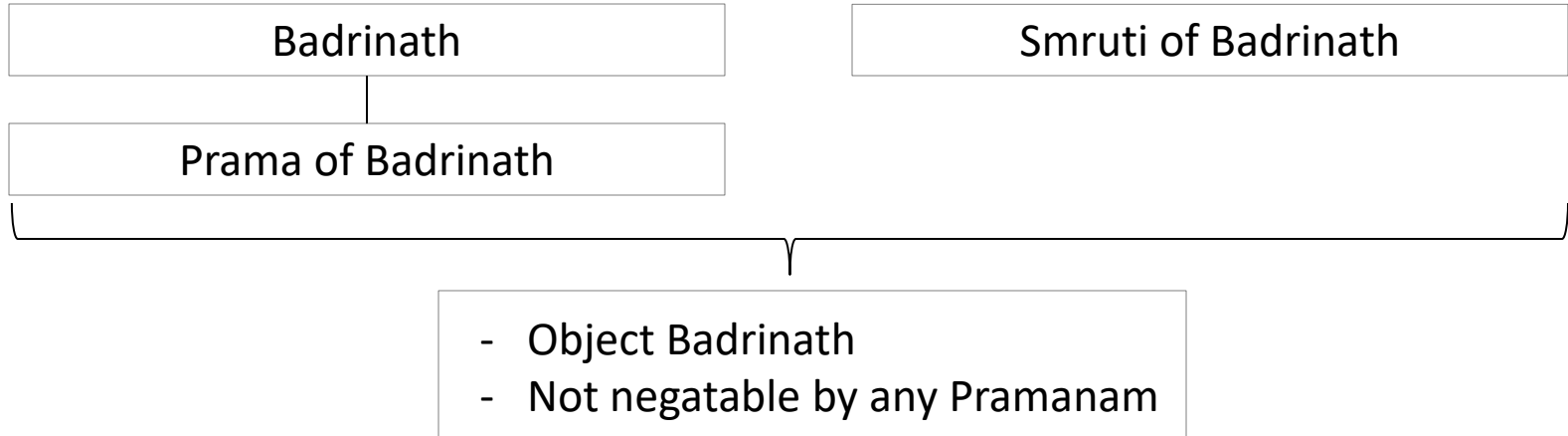
## Topic 211 :

(२११) स्मृतिरपि प्रमेति वादिनां पक्षः — अन्ये तु स्मृतिरूपज्ञानमपि प्रमेत्यभ्युपगच्छन्ति । तन्मतरीत्या प्रमालक्षणे न 'स्मृतिभिन्नत्वम्' देयम् । तन्मतेनाबाधितार्थविषयकज्ञानमेव प्रमेति वर्ण्यते । भ्रान्तिज्ञानं तु नाबाधितार्थविषयकम्, अपि तु बाधितार्थविषयकमेव । तस्मात्प्रमालक्षणस्य न भ्रान्तिज्ञानेऽतिव्याप्तिः । स्मृतिज्ञानमपि प्रमेत्यङ्गीकर्तुमते स्मृतिज्ञानमन्तःकरणस्य वृत्तिरूपं न त्वविद्याया वृत्तिरूपम् । नापि साक्ष्याश्रयम्, अन्तःकरणवृत्तेः प्रमात्राश्रयत्वेन साक्ष्याश्रयत्वाभावात् ।

### 2<sup>nd</sup> Group of Advaitin :

- Smruti included in Prama.
- Both deal with object not negatable.

### Example :



- Therefore Smruti can be taken as Prama.

**Nishchaladasa definition of Prama should be slightly changed :**

- Memory, Smruti = Prama Jnanam.

**Prama – Definition :**

- Need not add Adjective Smruti Binnatvam.
- Smruti = Prama only.

**New definition :**

- Abaditartham Vishayaka Prama.

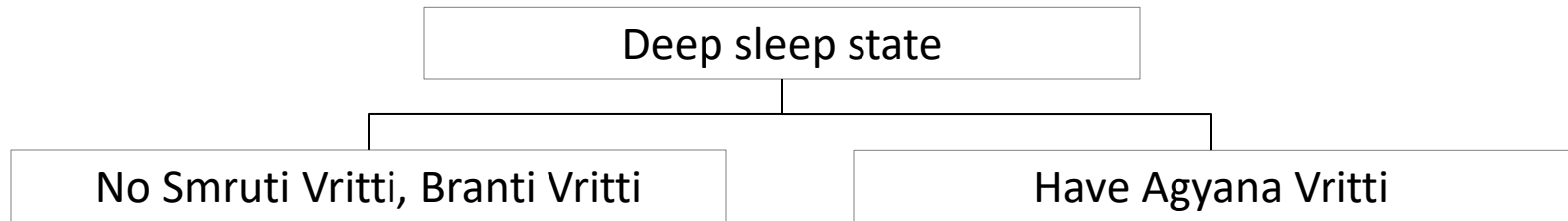
**Nishchaladasa :**

- If this Lakshanam, will it be applicable to Bramah also.
- Will definition exclude Bramah.
- It does not include Smruti.
- Abaditartha Vishaya Jnanam.
- Bramah = Baditarth Jnanam. Therefore definition will exclude Bramah Prama definition will exclude Bramah also.
- Will require another modification.
- If Smruti excluded from Prama, it is taken as Karana Sharira Vritti.
- If Smruti included in Prama, it will be taken as Antahkarana Vritti.

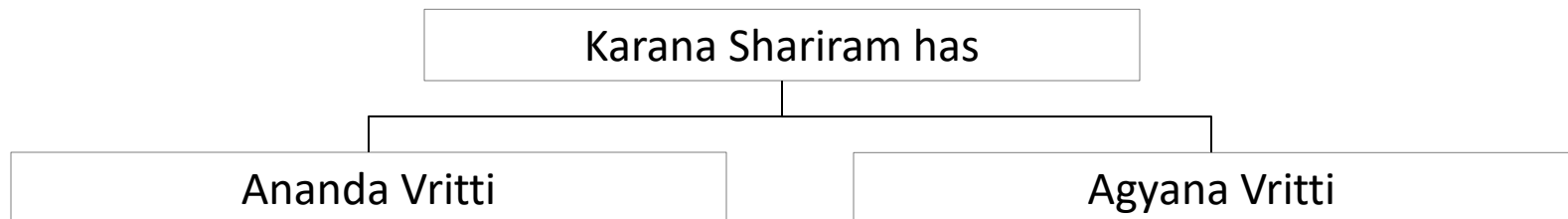
- According to 2<sup>nd</sup> group – it will come under Antahkarana Vritti, not Karana Sharira Vritti.

- **In Advaitam, we must note :**

**Karana Shariram can also have Vrittis.**

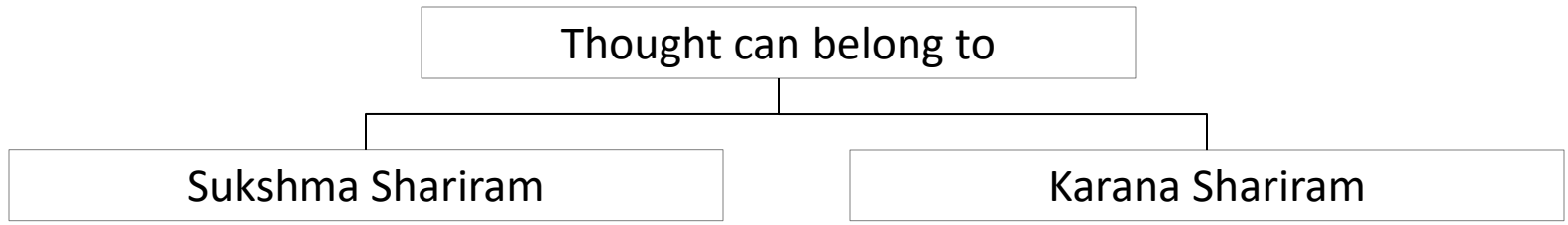


- **Sukham Aham Asvapsam Na Kinchit Avedishitam.**
- **I slept well Ananda Vritti I did not know anything (Agyana Vritti).**
- **2 Karana Sharira Vritti only.**



- **Therefore Karana Shariram can have thoughts – very important side note.**
- We think thought = Mind.





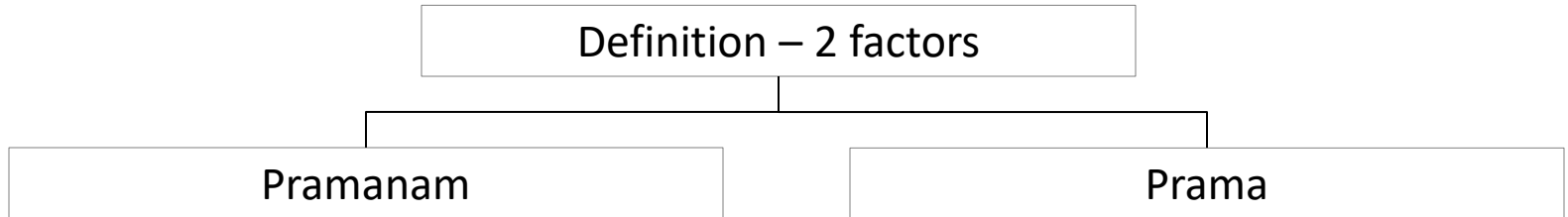
## 2<sup>nd</sup> Group :

- Smruti not Sakshi Ashrayam.
- Smruti belongs to Antahkara Pramata not to Sakshi.

## Revision (157) :

स्मृतिज्ञानमपि प्रमेत्यङ्गीकर्तृमते स्मृतिज्ञानमन्तःकरणस्य वृत्तिरूपं न त्वविद्याया वृत्तिरूपम् ।  
नापि साक्ष्याश्रयम्, अन्तःकरणवृत्तेः प्रमात्राश्रयत्वेन साक्ष्याश्रयत्वाभावात् ।

- Has entered into definition of 2 factors.



## Rules of Tarqa followed :

- Definition should be tight, should have minimum words, purposeful adjective required.

- Lakshya Padartha = Apply to defined object only.
  - More objects defined
  - More extensive
- } Ativyaptihi Dosha
- If definition does not cover object also – less extensive Avyapti Dosha.

### Satyam – Definition :

- Karanam Satyam.

### Chandogya Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं  
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं  
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtṇiṇḍena sarvaṃ mṛnmayam  
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam  
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

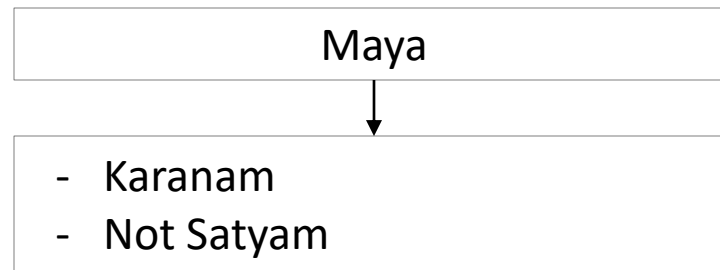
Karanam	Karyam
- Satyam	- Mithya - Nama Rupa

## General Definition :

Karanam	Karyam
<ul style="list-style-type: none"><li>- Brahman</li><li>- Satyam</li></ul>	<ul style="list-style-type: none"><li>- Jagat Karanam</li></ul>

## Problem :

- Alongwith Brahman, Maya is also Jagat Karanam.
- Definition over extends to Maya.



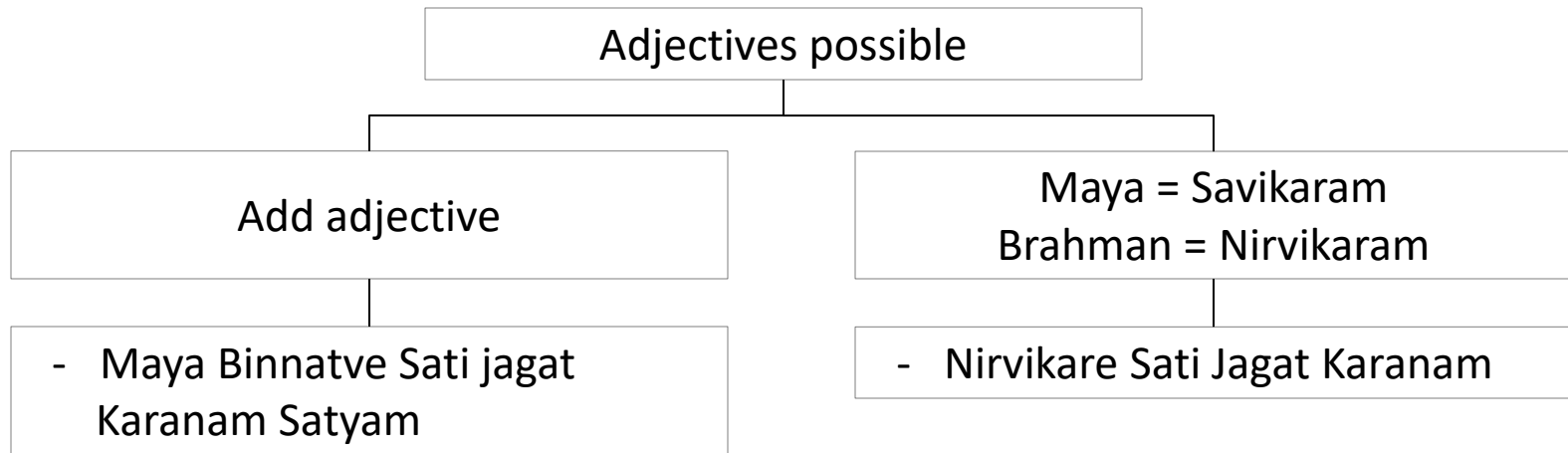
- Definition more extensive, it goes to Lakshyam also.

Lakshyam	Alakshyam
<ul style="list-style-type: none"><li>- Brahman</li><li>- Karanam Satyam</li></ul>	<ul style="list-style-type: none"><li>- Goes to Maya also</li></ul>

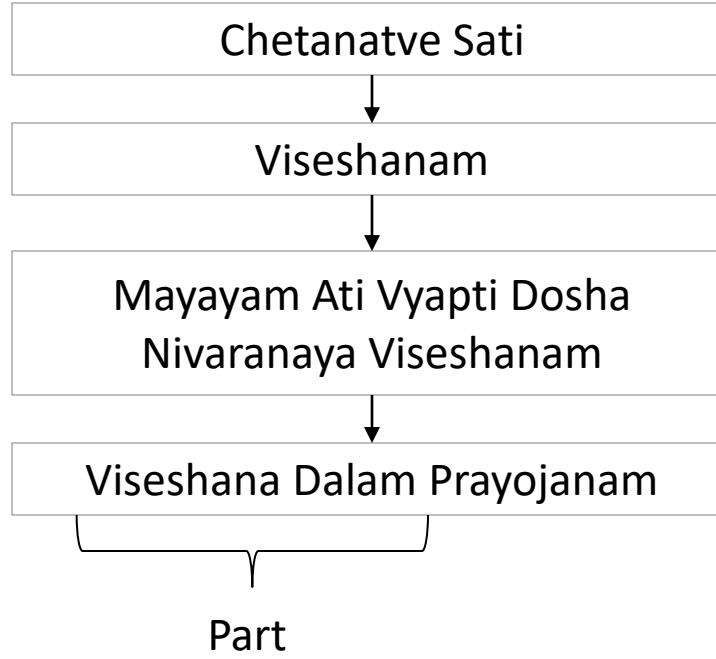
## Dosha :

- Mayayam Ativyaptihi.
- Alakshaye Ati Gamanam Ati Vyaptihi.

- Lakshanam gives more to Lakshyam, it is called Ativyapti.
- Exclude Maya – From Ativyapti Dosha.
- Only Jagat Karanam – Has Ativyapti Dosha.
- In the Lakshanam add – Viseshanam.
- It should exclude Maya.



- Chetanatve Sati jagat Karanam.
- Add Chetanatve... Maya excluded, Maya = Achetanam.
- Anaditve Sati Jagat Karanam, can't put, it will go to both.



- Chetanatve Sati, Nirvikare Sati.
- These Adjectives required to remove Ativyapti Dosha in Maya.
- **Saw in Vichara Sagara – Dhyana Sloka :**

सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः।  
अधिष्ठानं बुद्ध्यवोध्यं बुद्धेर्हृद्यत्तु निर्मलम्॥ १॥  
अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं महः।  
तदेवाहं न मत्तो न्यदिति मे निश्चिता मतिः॥ २॥

Sukham nityam svaprakāśam vyāpakam nāmarūpayōh ।  
Adhiṣṭhānam bud'dhyavōdhyam bud'dhēdṛgyattu nirmalam ॥ 1 ॥  
Apāram sarvavēdāntavēdhyam pratyak param mahah ।  
Tadēvāham na mattōnyaditi mē niścītā matih ॥ 2 ॥

- Sukham Nityam, Sva Prakasham, Vyapakam.. For each Adjective, is doing the Parihara.
- Saw Significance of each Adjective.
- Where will be Ativyapti, Avyapti Doshas.
- This is Dalap Prayojanam.

**Avyapti Dosha :**

**Define Mithya :**

**Chandogya Upanishad :**

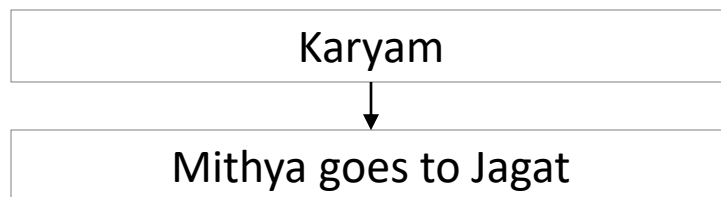
यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं  
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं  
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam  
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam  
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

- All Karyams presented as Mithya..
- Karyam Mithya... over extensive problem is not there.
- Definition will not go to Satyam Brahma.
- Because Satyam Brahma – not Karyam.
- It will not wrongly extend to Karanam Brahma.
- No Ativyapti Dosha.

- There is Avyapti Dosha.



- Covered all Karyam.
- Not covers all Mithya Padartha.
- It is less extensive.
- Maya = Mithya, definition does not go to Maya.
- Not total Mithya, less extensive.
- Mayayam Avyapti Dosha.
- Cannot be avoided by giving Adjective because Karyam is Mithya.
- Definition not complete
- Karya Prapancha and Karana Maya should be included in Mithya definition.

### • **Brahma Binnatvam Mithyatvam.**

- What ever is different from Brahma - is Mithya.
- **Madhusudhana Saraswati gives tight definitions for Mithya :**
  - Advaita Siddhi – has 11 definitions..
  - 5 important – Vidwat – Sadhas.

<b>Smruti is Prama</b>	<b>Smruti not Prama</b>
<ul style="list-style-type: none"> <li>- Smruti need not be excluded</li> <li>- Don't add Smruti Binnatve Sati</li> </ul>	<ul style="list-style-type: none"> <li>- Exclude Smruti</li> <li>- Smruti Binnatve Sati, Abaditartha Vishayakam Prama</li> </ul>

- Smruti Binnatvam optional.

### **Technical – Academic point :**

- If Smruti is included in Prama – it is Antahkarana Vritti – Sukshma Sharira Vritti.
- Smruti = Memory, Visrsmruti = forgetting.
- If Smruti is excluded from Prama, it will be Karana Sharira Vritti.
- Technical information.
- In our experience we will never know which is Sukshma Sharira Vritti, Karana Sharira Vritti.
- Theoretical difference only.

<b>Smruti = Prama included</b>	<b>Smruti = Prama Vilakshanam</b>
<ul style="list-style-type: none"> <li>- Sukshma Sharira Vritti Ashrayam</li> <li>- Resting in Pramata not Sakshi</li> </ul>	<ul style="list-style-type: none"> <li>- Sakshi Ashrayam</li> <li>- Karana Sharira Vritti</li> </ul>



इत्थं केषाञ्चिन्मते स्मृतिज्ञानम् अन्तःकरणवृत्तिरूपत्वात् प्रमा भवति । केषाञ्चिन्मते तु अविद्यावृत्तिरूपत्वान्न प्रमा। भ्रान्तिज्ञानं संशयज्ञानं च सर्वमतस्थैरप्यविद्यावृत्तित्वेन साक्ष्याश्रितत्वेन चाभ्युपगम्यते। न विवादोऽस्त्यत्र। विचार्यमाणे तु स्मृतिज्ञानमप्यविद्यावृत्तिरूपं साक्ष्याश्रयं च; न प्रमा। वेदान्तसम्प्रदायज्ञा अपि प्रमाज्ञानं षोढा विभजन्ति। स्मृतेस्तत्रानन्तर्भूतत्वात् न स्मृतिज्ञानं प्रमा। मधुसूदनस्वामिनोऽपि स्मृतिज्ञानं साक्ष्याश्रयमित्येवावोचन् ।

### Consolidation :

- In the opinion of some Advaitin, Smruti is Antahkarana Vritti, it comes under Prama.
- Some consider memory as Karana Sharira – Avidya Vritti.
- Tattwa Buddhi – memory = antahkarana Vritti.

- **Branti Jnanam – Erroneous cognition**

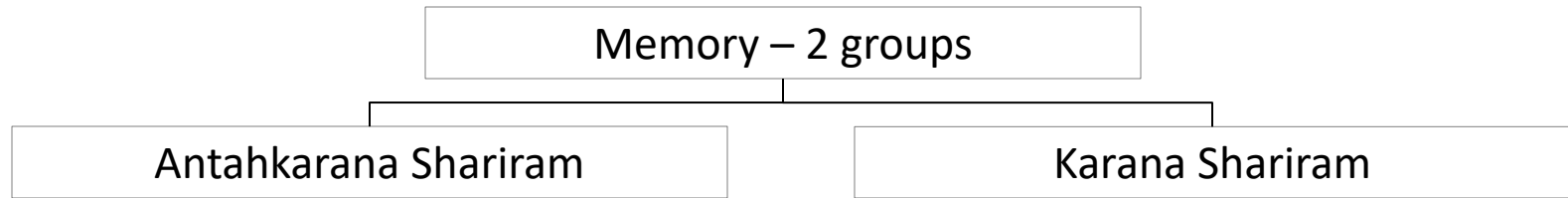
+

**Samshaya Jnanam – Doubtful cognition.**

- No two groups, divisions.
- **All agree that it will come under Karana Sharira Vritti only, based on Sakshi not Pramata.**
- Tattwa Bodha

- Manaha = Samshayatmika Antahkarana Vritti.
- Doubt also residence shifted.
- Memory + doubt – shifted from Antahkaranam to Karana Shariram.

**Nishchaladasa Said :**



- Nishchaladasa – joins which group?
- **On enquiry, on Smruti Jnanam = Avidya, Karana Sharira Vritti only.**
- **It is based on Sakshi.**
- **It should not Bramah, it is not located in Pramata.**
- **Knower not rememberer.**

**What is Logic?**

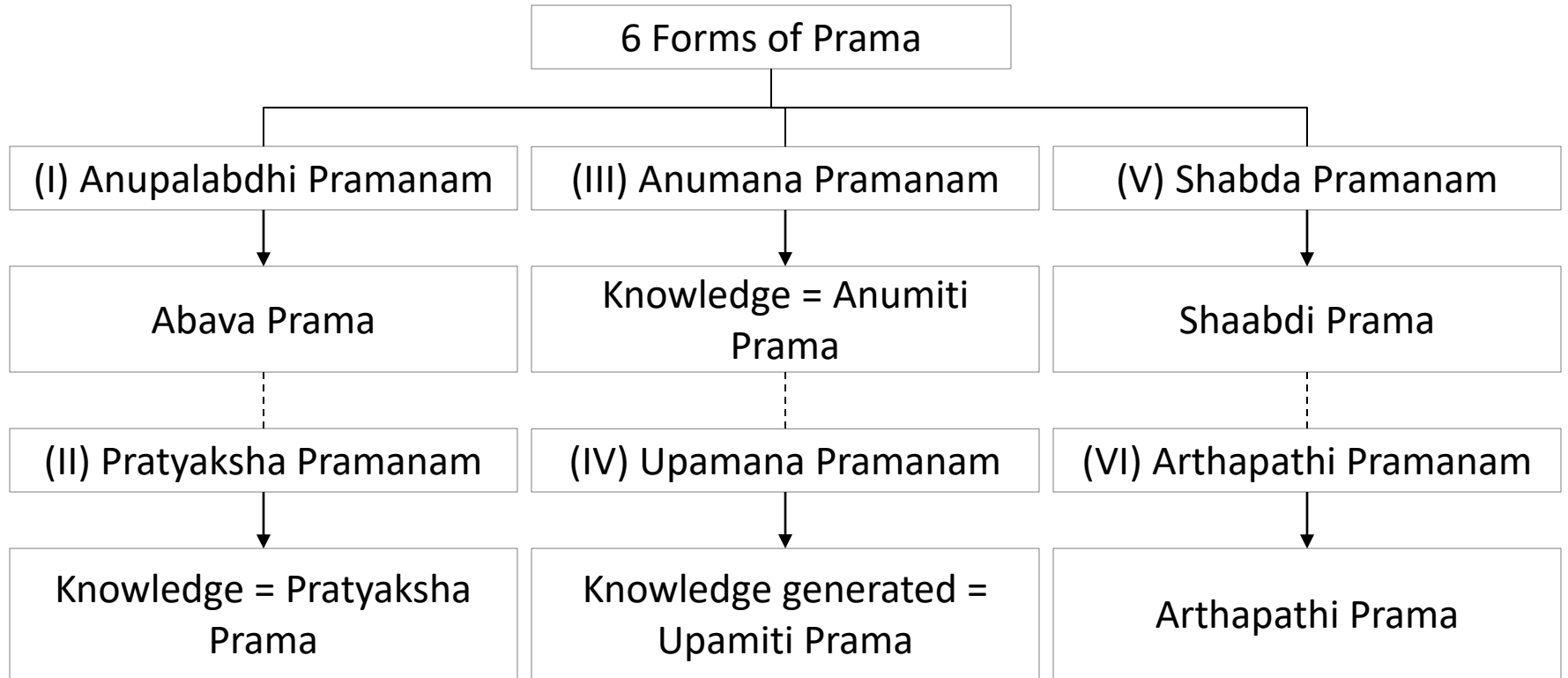
- Vedanta Sampradaya – great Mahatmas Prama Jnanam can be divided in 6 types depending on 6 Pramanams.
- Pratyasha Prama, Anumana Prama...
- If Smruti Jnanam included in Prama, then PramaJnanam will be 7.
- Einstein's of Advaita are Madhusudhana Saraswati, Sureshvaracharya, Shankara, Vidyanaraya say - Smruti not Prama.

- **He takes Smruti = Karana Shariram, Sakshi Ashrayam.**
- **Gochara = Status, Smruti = Aparama.**

## Topic 212 :

(२१२) षड्विधाः प्रमाः — इदानीं षड्विधप्रमा निर्दिश्यन्ते — (१) प्रत्यक्षप्रमा, (२) अनुमितिप्रमा, (३) उपमितिप्रमा, (४) शाब्दी प्रमा, (५) अर्थापत्तिप्रमा, (६) अभावप्रमा चेति। पूर्वोक्तानि प्रत्यक्षादिप्रमाणानि क्रमेणैतासां षण्णां प्रमाणां करणानि भवन्ति ।

### What is Pramanam?



- How are they generated.
- 6 Pramanams – Topic 204 – 20 are in order of the Karanam... 6 fold Prama.

Prama	Jnanam
<ul style="list-style-type: none"> <li>- Used only for right knowledge</li> <li>- Jnanena Moksha</li> <li>- Samyak Jnanam to indicate Prama</li> </ul>	<ul style="list-style-type: none"> <li>- Generic Name for Knowledge, error, doubt.</li> </ul>

- Upadesa Sahasri – Samyak Jnana Prakaranam.
- Only Prama meant.
- Definition of Prama form 210 – 212.

### Definition of Pramanam :

करणलक्षणम् — तत्र प्रत्यक्षप्रमायाः करणं प्रत्यक्षप्रमाणम् इत्युच्यते। असाधारणकारणम् एव करणम् । यत् सकलकार्याणां तुल्यतया कारणं भवति, तत् साधारणकारणम्। कार्यत्वाविच्छिन्ननिष्ठकार्यतानिरूपितकारणताशालि यत् तत् साधारणकारणम् । धर्माधर्मादिकं सकलकार्याणां कारणत्वात् साधारणकारणम्। सकलकार्याणां कारणभावमनासाद्य कतिपयकार्याणामेव विशिष्य कारणभावं यद्भजते तदसाधारणकारणम्। कार्यत्वातिरिक्तधर्माविच्छिन्नकार्यतानिरूपितकारणताशालि यत् तदसाधारणकारणम् । दण्डो हि न सकलकार्याणां कारणं भवति, किन्तु घटादिरूपकार्यविशेषाणामेव कारणं भवति । तस्माद्दण्डो घटादीनाम् असाधारणकारणमिति करणमिति चोच्यते ।

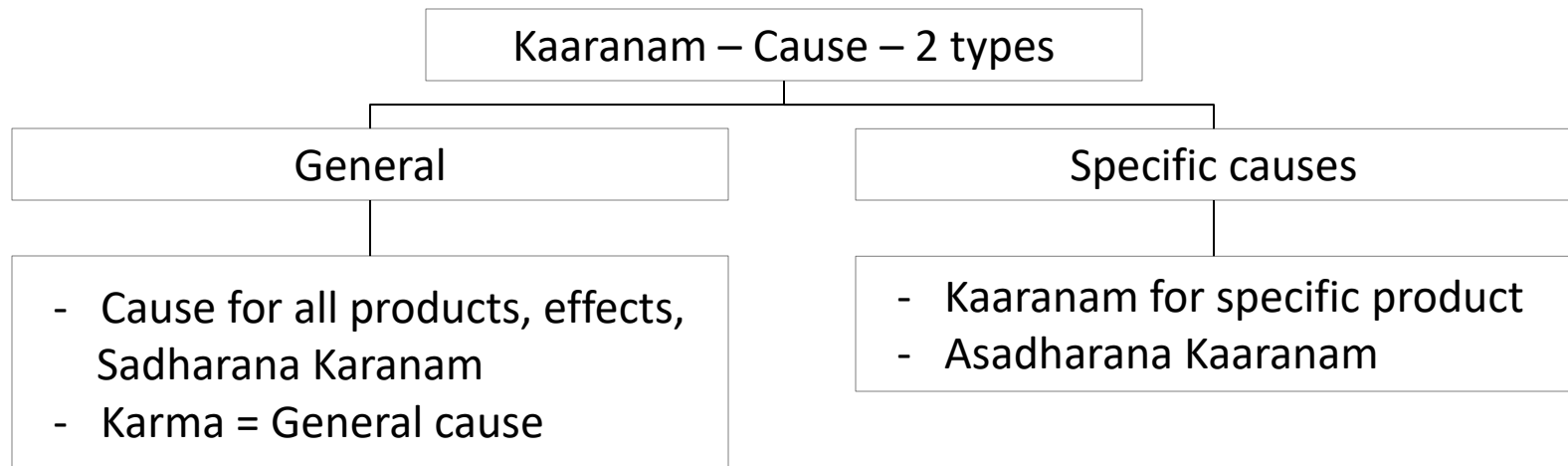
- Borrowed from Tarqa Sangraha.
- Advaitam accepts.
- Among 6 form of Prama....
- Karanam = Instrument to generate knowledge.

= Means of Pratyaksha Prama is called Pratyaksha Pramanam – instrument for generation of Prama is called Pramanam.

- Instrument = Karanam.

### Definition of Karanam :

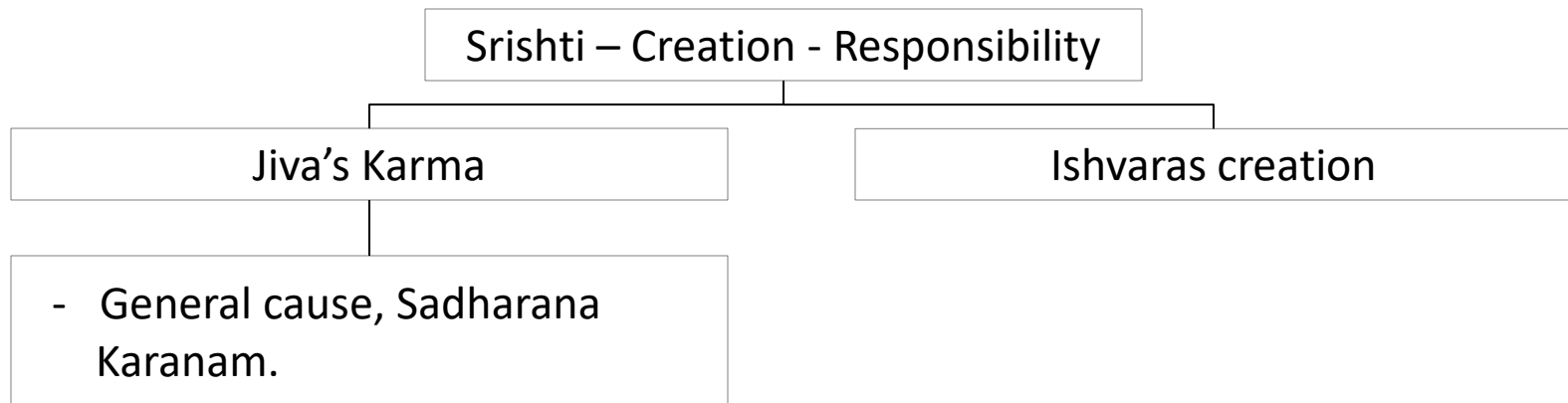
- Karanam = Kaaranam
- Kaaranam not Karanam, then Avyapti, Ativyapti Dosha.



- Asadharana Kaaranam is definition of Karanam = Pramanam.

## General Causes :

- Punyam – Papam – Karma common cause of everything in creation.
- Entire creation created – because of Punya – Papa Karma of all Jiva Rashis.
- 14 Lokas created because of Karma of Jiva.
- Loka is Jadam, can't do Karma.
- Mountain not created because of Karma of Mountain.
- Inert objects created by Bhagawan because of Karma of Jivas.
- Karma contributed by Jiva.



## When was Jiva created?

- Anaadi – Jiva – Ishvara have joint venture = Creation.

## Foot Note No. 2 :

- General causes : Sadharana Kaaranam.

I) Knowledge of Ishvara – who presides over everything.

II) Ishvara's Praythna – will

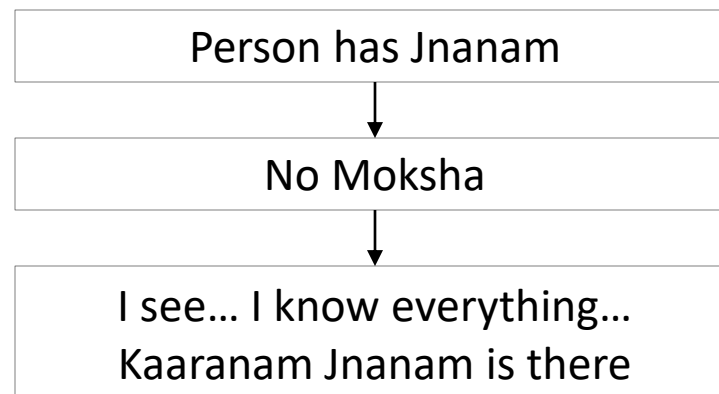
III) Kalaha – Time

IV) Dik – Desha – directions

V) Adrushtam – Karma – Punya – Papam

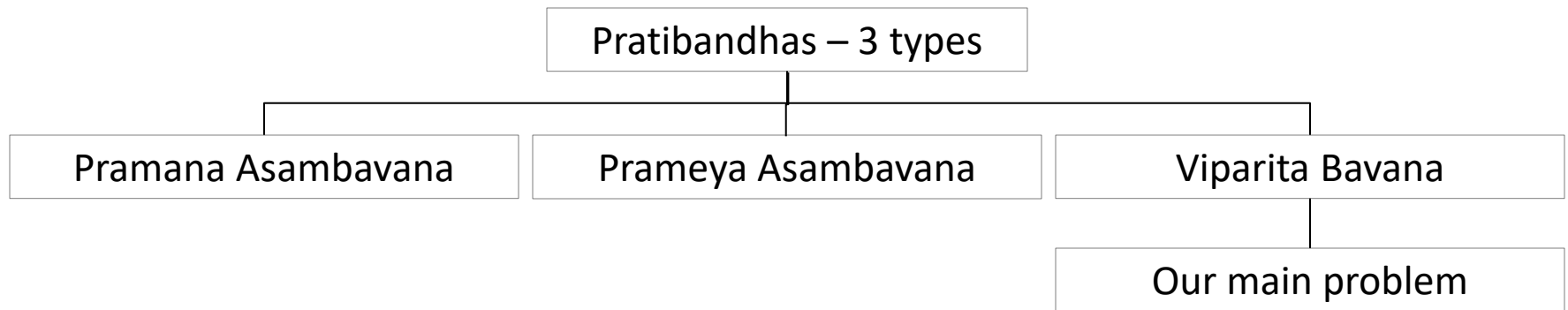
VI) Prag Abava – Prior nonexistence.

- Before creation, thing should be nonexistent.
- Bhagavan can't create head for you – because you already have.
- Prior nonexistence – Prag Abava Sadharana Kaaranam for all Srishti.
- Pratibandhaka Abavashcha... even if Kaaranams are there, if there is obstacle for Kaaranam, will not produce result.
- Kaaranam can't produce Karyam.



## Tarka Shastra :

- Jnanam can serve as Moksha Kaaranam only when obstacles absent.
- Pratibandha Abhava Visishtam Karanam, Karyam Janayathi.
- A cause qualified by absence of obstacles alone will produce Moksha.
- With Jnanam if also successful Samsari, it means my Jnanam is not Pratibandha Abava Visishtam, but Sa Pratibandhaka Jnanam.
- Pratibandas must be absent.



## Discussed in Chapter 1 :

- 3 Pratibandhas should be absent to get Moksha.
- Pratibanda Abava Visishtam Moksham Janayati.
- Therefore we must remove Pratibandha.
- Pratibandha Abava is Sadharana Kaaranam.
- Specific cause – called Kaaranam.



## Revision (158) :

सकलकार्याणां कारणभावमनासाद्य कतिपयकार्याणामेव विशिष्य कारणभावं यद्वृजते तदसाधारणकारणम्। कार्यत्वातिरिक्तधर्मावच्छिन्नकार्यतानिरूपितकारणताशालि यत् तदसाधारणकारणम् । दण्डो हि न सकलकार्याणां कारणं भवति, किन्तु घटादिरूपकार्यविशेषाणामेव कारणं भवति । तस्मादण्डो घटादीनाम् असाधारणकारणमिति कारणमिति चोच्यते ।

- After giving definition of Prama – Right knowledge, now Nishchaladasa giving definition of Pramanam – instrument of knowledge.

### 3 stages to define Pramanam

#### 1<sup>st</sup> Stage

- Kaaranam – cause, responsible for anything to happen.

#### **Samanyam :**

- Ishvara, Ishvaras Jnanam, Karma, Desha, Kala.

#### 2<sup>nd</sup> Stage

- Karanam
- Instrument
- Specific unique cause
- For any effect
- Gets name of Pramanam when it is instrumental in production of Jnanam

#### 3<sup>rd</sup> Stage

- Pramanam
- Any specific cause which leads to knowledge is Pramanam
- It is also specific cause
- Production is of knowledge

- Kaaranam → Karanam → Pramanam.

### **Kaaranam to Karanam :**

- For all products to originate without becoming general cause for all effects.
- Specific cause for specific effect not all effects.
- Without becoming instrument for all products.
- Only for certain effects, finite number of effects, that becomes unique Kaaranam.

### **Definition :**

- Karyatvadhrikta Dharma Avachinna Kaaranata Shari... Tatu Asadharana Karanam.
- Specific products – Chair, pots.
- Desha – Kala – cause for any product.

### **Example :**

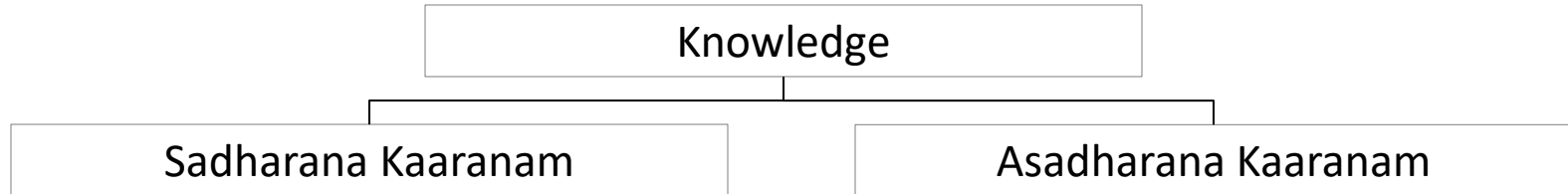
- For Pot – Clay – Chakram – tick.. Pot shaped.
- Danda only for Pot production.
- Specific cause for specific effect.
- Not Kaaranam for all products.
- When is unique cause, we give special name “Karanam”.

### 3<sup>rd</sup> Stage :

#### From Karanam to Pramanam :

एवमेव प्रत्यक्षप्रमायाः ईश्वरस्तदिच्छादयश्च साधारणकारणानि । यस्मादीश्वरादयः सकलकार्याणि प्रति कारणानि भवन्ति, यस्माच्च न किञ्चिदपि कार्यमीश्वरादिकं विनोत्पद्यते तस्मादीश्वरादयः साधारणकारणानि । चक्षुरादीनीन्द्रियाणि प्रत्यक्षप्रमां प्रत्यसाधारणकारणानि । अतस्तानि प्रत्यक्षप्रमां प्रति कारणानि च भवन्ति । एवञ्च चक्षुरादीनीन्द्रियाणि प्रत्यक्षप्रमाणानीत्युच्यन्ते ।

- Specific product called knowledge like other products in creation.
- Knowledge is continuously produced



#### 6 types of Knowledge :

- Pratyaksha Prama, Anumiti Prama, Upamiti Prama....
- Here Pratyaksha Prama.
- God, gods will, Punyam – Papam, Desha, Kala... is Sadharana Kaaranam... generic causes.

- 6 Darshanams – Sankhya – Yoga, Nyaya – Veiseshika, Purva Mimamsa, Uttara Mimamsa... all accept Punyam – Papam – Samanya Kaaranam for everything.

- **Why generic causes?**

Ishvara for all products in creation, known and unknown, they are Kaaranam.

- No particular product born, without will of God.
- Without Jivas Karma, God can't produce any product.
- Therefore Ishvara, Punya – Papam are generic cause.

### **Specific Cause – Karanam :**

- 5 fold sense organs – Pratyaksha Prama – w.r.t. perceptual knowledge, sense organs become specific causes.
- Therefore, they are called Karanam.
- In the context of knowledge, Karanam will be renamed, Pramanam.
- Prama Karanam = Pramanam.
- In other contexts, Karanam remains Karanam..

## Topic 213 :

(२१३) प्रमातृप्रमाणप्रमाप्रमेयचैतन्यानि — ननु वेदान्तसिद्धान्ते चक्षुरादीन्द्रियाणां प्रत्यक्षप्रमाकारणत्वं न युज्यते । तथा हि, वेदान्तसिद्धान्ते चत्वारश्चैतन्यभेदाः सन्ति (१) प्रमातृचैतन्यम्, (२) प्रमाणचैतन्यम्, (३) प्रमितिचैतन्यमथवा प्रमाचैतन्यम्, (४) प्रमेयचैतन्यमथवा विषयचैतन्यमिति । वेदान्तमते प्रमा नाम चैतन्यमेव । तच्च चैतन्यं नित्यम्, नेन्द्रियजन्यम्; तस्मान्नेन्द्रियं तत्कारणमिति चेत् । तन्न, चैतन्यस्य प्रमात्वापादिका वृत्तिरपि प्रमेत्युच्यते । तस्या वृत्तेरिन्द्रियं कारणम् ।

- Nishchaladasa – Raises possible objection, gives more technical definition.
- Borrowed form “Vedanta Paribasha”.
- Vichara Sagara – borrows heavily from Vedanta Paribasha and Tarqa Sangraha.

## Objection :

- Knowledge produced by unique Karanam.
- How can you talk of production of knowledge – Jnanam?
- Jnanam = Chaitanyam.

## Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेद निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्सह ।  
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |  
satyaṃ jñānamanantaṃ brahma |  
yo veda nihitaṃ guhāyāṃ parame vyoman |  
so'shnute sarvān kāmānsaha |  
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

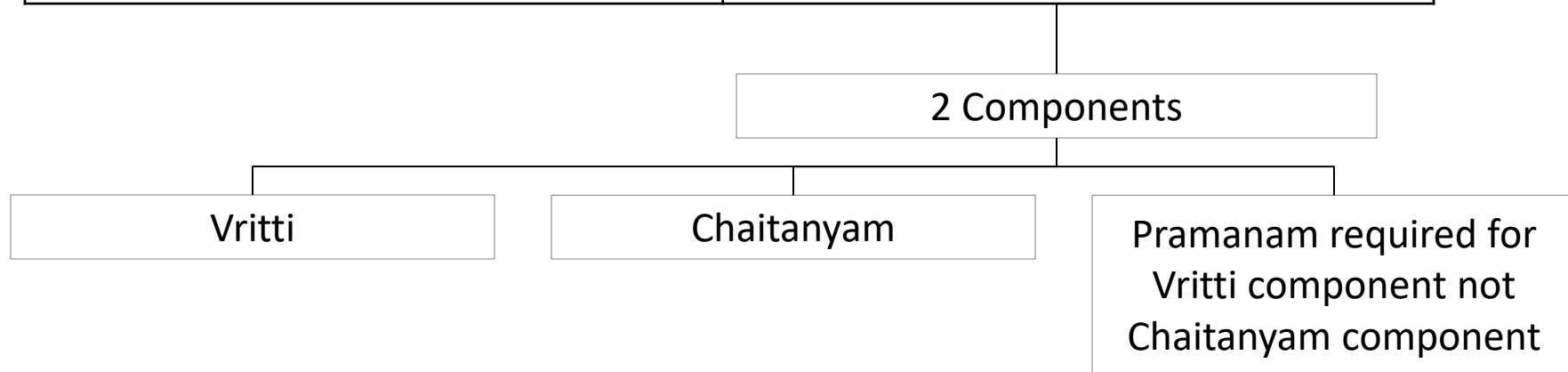
- Knowledge = Jnanam = Chaitanyam = Nityam.
- **Knowledge is nothing but consciousness.**
- I know something = I am conscious of, aware of something.
- Knowledge = Awareness, consciousness, Nityam.
- What is Nityam can't be produced.
- **Since knowledge is Nityam, knowledge can't be produced.**
- If knowledge can't be produced, how can you say Pramanam No. 5 producer of knowledge.
- How Pramanam produces knowledge, when knowledge is eternal?
- Differentiate knowledge and consciousness.

General Consciousness	Knowledge
<ul style="list-style-type: none"> <li>- Atma</li> <li>- Nature of everyone</li> <li>- Eternal</li> </ul>	<ul style="list-style-type: none"> <li>- Consciousness illumining particular object</li> <li>- Object illumining consciousness = Knowledge.</li> </ul>

- Knowledge always associated with object.
- Consciousness not always associated with object.
- During Pralayam, objects resolved, consciousness is there, knowledge is not possible.

Consciousness	Knowledge
<ul style="list-style-type: none"> <li>- Not connected with object</li> <li>- Chaitanyam is name of consciousness</li> <li>- Consciousness becomes knowledge only when associated with relevant thought.</li> <li>- When not using any sense organ, I am a conscious being</li> <li>- Consciousness does not arise</li> </ul>	<ul style="list-style-type: none"> <li>- Always specific</li> <li>- Associated with Shabda, Sparsha, Maths, English, Jnanam.</li> <li>- Prama is name of knowledge.</li> <li>- When looking in direction of wall, eyes come in contact with wall, in mind thought arises.</li> <li>- Thought arises, Ghata Vritti, pata Vritti rises</li> <li>- Vishaya Vritti rises</li> </ul>

Consciousness	Knowledge
<ul style="list-style-type: none"> <li>- Vritti Rahita Chaitanyam is Nityam, Kevala Chaitanyam.</li> </ul>	<ul style="list-style-type: none"> <li>- Consciousness associated with a Vishaya Vritti called Jnanam</li> <li>- Vritti Sahita Chaitanyam = Prama</li> <li>- When Prama is produced, knowledge is produced.</li> </ul>

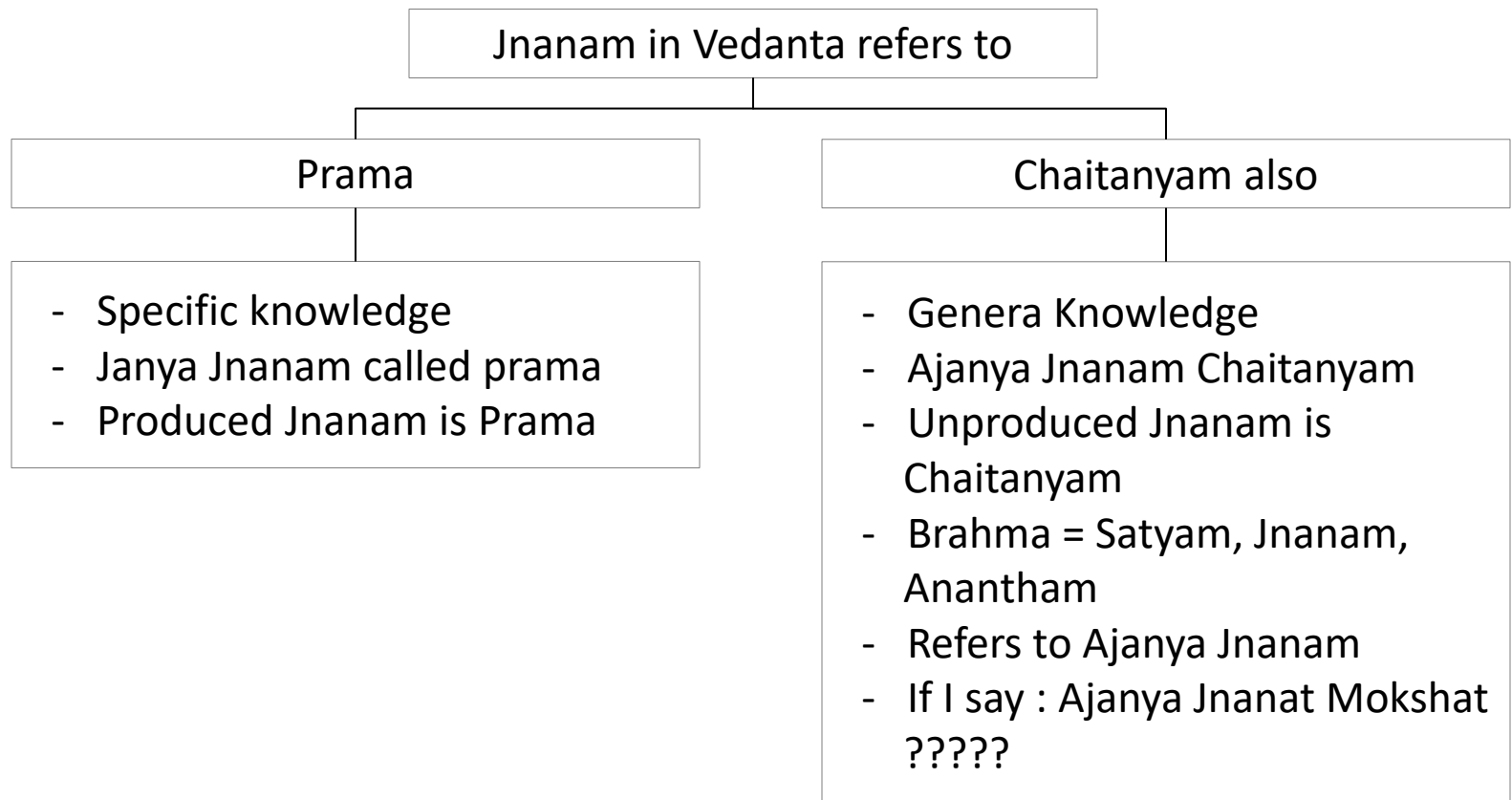


- Pramanam produces Prama Vritti same Chaitanyam associated with Vritti gets name Prama.

### 1<sup>st</sup> Message :

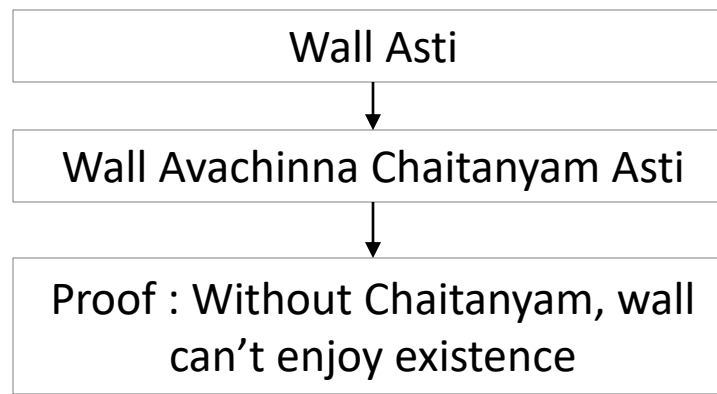
- Pramanam required not for Chaitanyam Utpatti but for Vritti Utpatti.





## 2<sup>nd</sup> Message :

- In Vedantic teaching, everything (sentient + insentient) is pervaded by Chaitanyam.

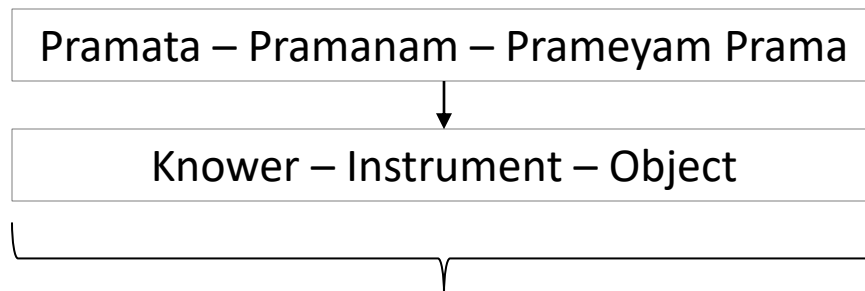


- Wall Chaitanyam
- Chair Chaitanyam

- Isness of wall belongs to Chaitanyam.

### Anirvachaniya Khyati :

- Rajju Avachinna Chaitanam.

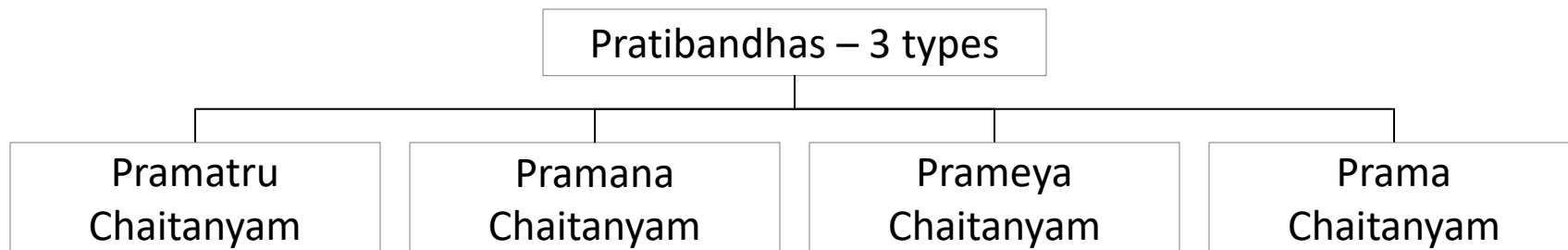


Triputi comes together – generates Prama

- Pramatra, Pramana, Prameya Samyoge, Prama Utpatyate (Karaka Samyoga).
- Prama called Pramiti.

### Nishchaladasa :

- Chaitanyam being enclosed in Chair, wall, etc, we can talk about 4 Chaitanyams.



- Like Ghata, Pata, Mata Akasha...,
- Chaitanyam – only one.

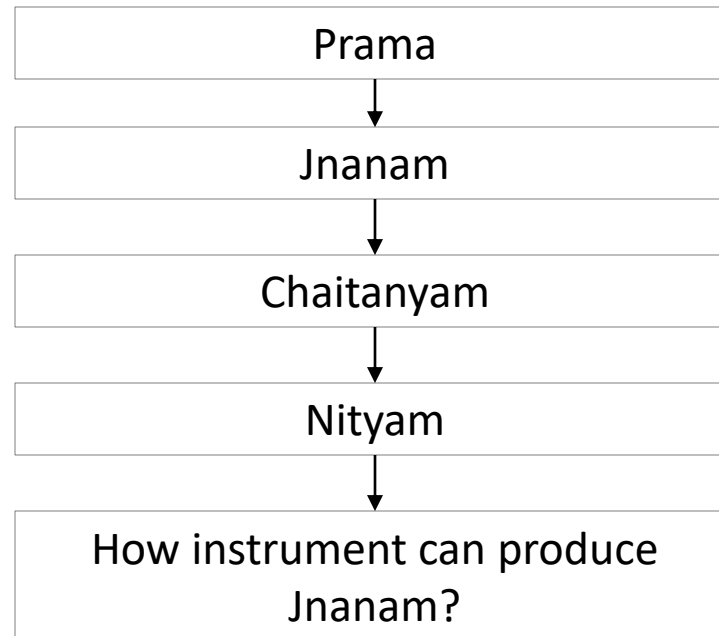
- One Akasha becomes many because of enclosures, Chaitanyam also seemingly plural because of enclosing factors.
- 4 Chaitanyams and differentiating it will Prama.

### Topic 213 :

#### 4 Chaitanyam :

#### Purva Pakshi :

- In Vedantic teaching, sense organs – Pratyasha – can't be producer of Prama.



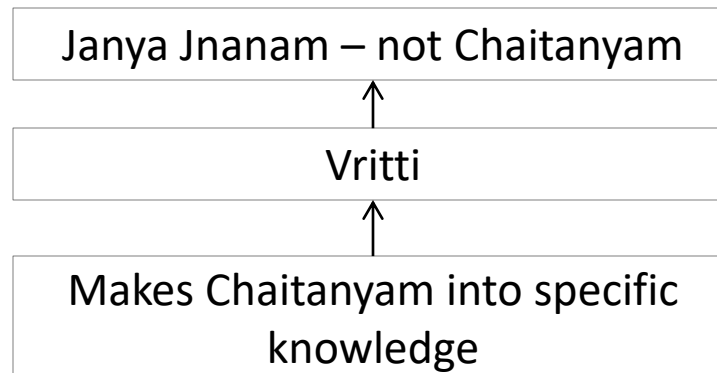
- Purva Pakshi – forgets role of thought.

## Purva Pakshi :

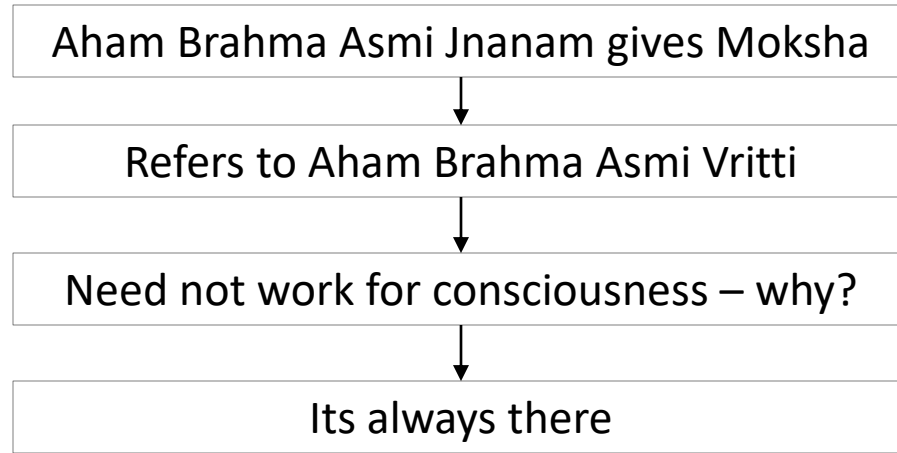
- In Vedanta – 4 types of consciousness.
  - Pramatra, Pramana, Prameyam Vishayam – Prama Chaitanyam.
  - This means Prama = Chaitanyam only.
  - Role of Vritti is forgotten.
  - Prama – not mere Chaitanyam.
- **Prama becomes Chaitanyam only with help of thought, for which Pramanam is required.**
- Such Chaitanyam is Nityam, Na Indriya Janyam, not Janya Jnanam.
  - Sense organs can't be producers of eternal knowledge.
  - What is eternal, need not be produced.

## Nishchaladasa Reply :

- What you say not correction.



- That thought which converts general consciousness into specific consciousness called knowledge.
- **That thought is called knowledge, when you refer to produced knowledge.**



### Example :

- Potter makes pot.
- Pot produced, there is enclosed space.



- Require pot + space – both important for practical use.
- Potter produces only Pot – doesn't insert all pervading space.
- Generates pot – enclosed space in automatic.
- Pramanam – Generates Vritti only.
- Enclosed Consciousness is automatically there, then it becomes Jnanam.
- We require Aham Brahma Asmi Vritti only.
- Consciousness is already there.

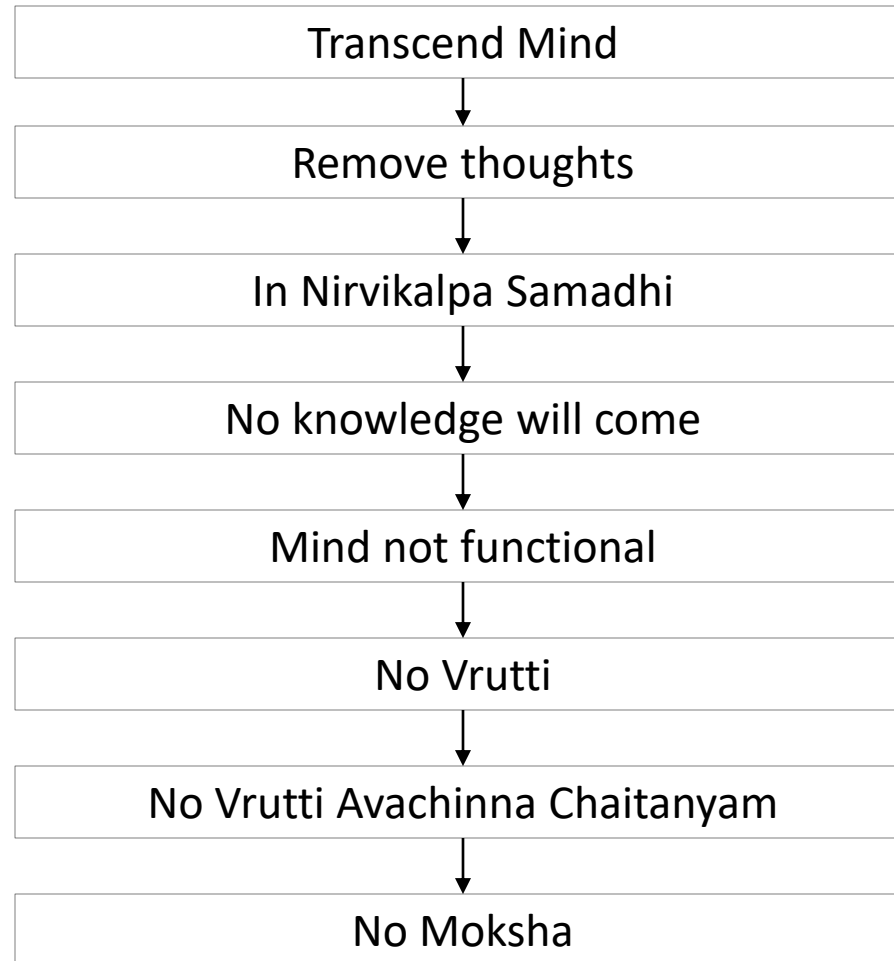
• **Associated with consciousness, Vritti becomes Jnanam and will give Moksha.**

- Manasa eva Anudrashtavyam.
- Vritti takes place in the mind.
- Mind most important organ for Jnanam.
- Transcending mind and going to Samadhi for knowledge to take place is not understanding epistemology of Vedanta.

• **For Jnanam, need to produce Vrutti.**

- Vrutti = Thought – mind required, important for knowledge.

## Wrong interpretation :



- Samadhi can't produce any knowledge.
- For knowledge require Vrutti, for Vrutti – mind required and Shastra Pramanam.
- Sravanam has to produce knowledge.

- If Sravanam does not produce knowledge, any other thing, no use.
- After getting knowledge in Sravanam, during Nididhyasanam, not thoughtlessness, don't produce thought.
- Thoughts produced in Sravanam.
- In Nididhyasanam, already produced thought which is in mind of meditator, that he brings to his mind.
- Chid Ananda Rupaha, Shivoam, Shivoam.

### Nirvana Shatkam :

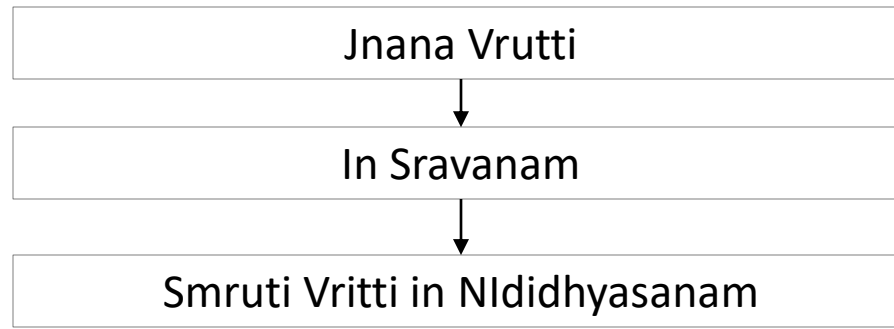
मनोबुद्ध्याहङ्कारचित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योमभूमिः न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham  
Nacha Shrotra Jihve Na Cha Ghrana Netre  
Nacha Vyoma Bhoomir Na Tejo Na Vayu  
Chidananda Rupa Shivoam Shivoam

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- Recollection of knowledge, for which Vritti is required.





- Vrutti always required.
- No benefit spiritually without thoughts.
- Get rest, instruments rest, gives Rejuvenation, no spiritual significance.
- Only Laukika Prayojanam, no Adhyatmika Prayojanam by remaining thoughtless.
- Why?

• **Vrutti is liberating knowledge.**

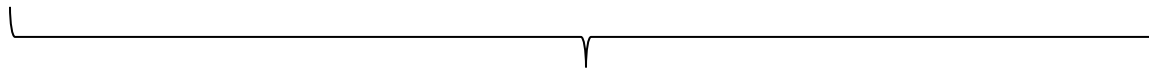
- Vrutti is generated by Pramanam.
- For that Vrutti to be produced, sense organ is Karanam.

Aham Brahma Asmi Vrutti	Worldly Knowledge
<ul style="list-style-type: none"> <li>- Mahavakya Shabda Pramana Janya Aham Brahma Asmi Vrutti, Akhandam Akara Vrutti.</li> </ul>	<ul style="list-style-type: none"> <li>- Sense organ is Pramanam</li> </ul>

## Akhanda :

- Vritti in which subject, object division is not there.

Subject	Brahman
Aham	Object



No Division, No Khandam

- Abheda Akara Vritti is called Aparoksha Jnana Vrutti.

(१) प्रमातृचैतन्यम् — देहमध्यवृत्त्यन्तःकरणेनावच्छिन्नं चैतन्यं प्रमातृचैतन्यम् इत्युच्यते ।

- Nishchaladasa – defining 4 Chaitanyam.
- Pramatra, Pramanam, Prameyam, Prama.
- Chaitanyam = One, differences caused by Upadhi.
- Space – becomes plural because of container – Upadhi.
- Upadhi – does not bring about actual division, brings about only seeming division.
- Space – indivisible.
- Chaitanyam – indivisible appears plural because of seeming ?????

## **Pramatru Chaitanyam :**

- That which is present in the middle of the body.
- Antah Karanam – Mano, Buddhi, Chitta, Ahamkara Mind / intellect – specific type of thought.
- Antahkaranam = Inner organ.
- Not in Top – Brain.
- Antahkaranams residence is Hridayham.

<b>Jagrat</b>	<b>Svapna</b>	<b>Sushupti</b>
- Antahkaranam spreads all over the body	- Antahkaranam travels all over the Nadis	- Antahkarana

- Doesn't have seeming presence in body or Nadi.
- ??????
- Brahma Sutra, Chandogya Upanishad, Brihadaranyaka Upanishad, elaborated.
- Samanya presence is there.
- Most of Antahkaranam withdrawn and goes back to residence – Hrudayam.
- Inner organ residing in the heart of body, consciousness enclosed within Antahkaranam is Pramatru Chaitanyam.

## Pramana Chaitanyam :

- From Antahkaranam, thought like beam of light goes out when sense organs are open.
- When sense organs are closed, thought can't beam out.

## Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- This is Pramana Vrutti Avachinna Chaitanyam.

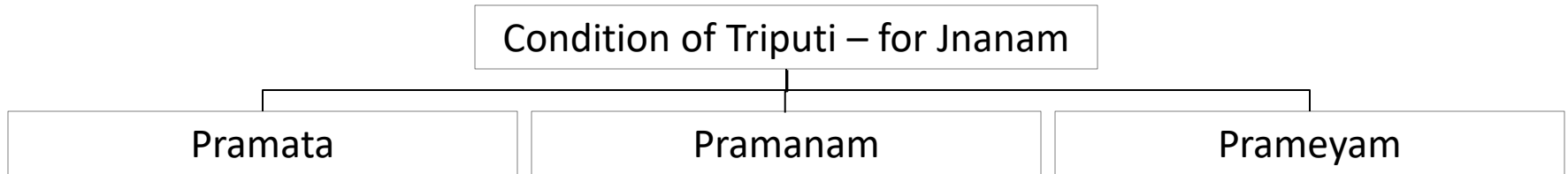
## Revision (159) :

(१) प्रमातृचैतन्यम् — देहमध्यवृत्त्यन्तःकरणेनावच्छिन्नं चैतन्यं प्रमातृचैतन्यम् इत्युच्यते ।

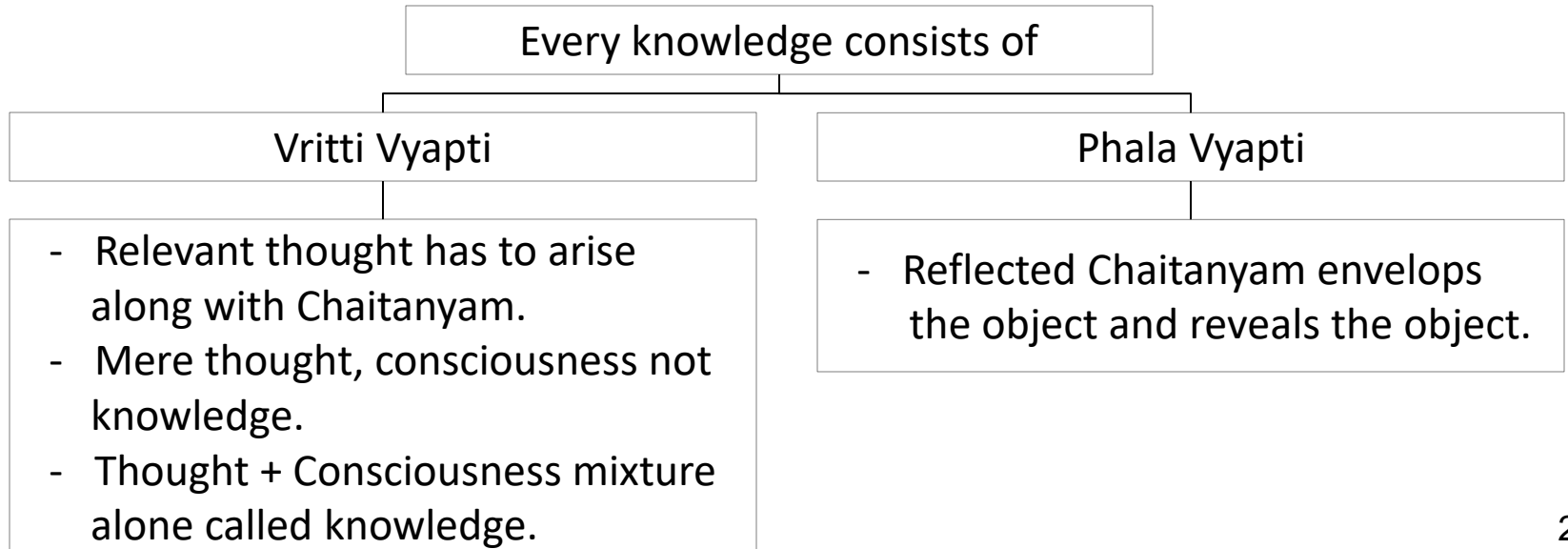
- After dealing with Paroksha and Aparoksha Jnanam, Nischaladasa discusses some relevant topics and give some information.

### Prama :

- Any knowledge arises when 3 things join together - Triputi

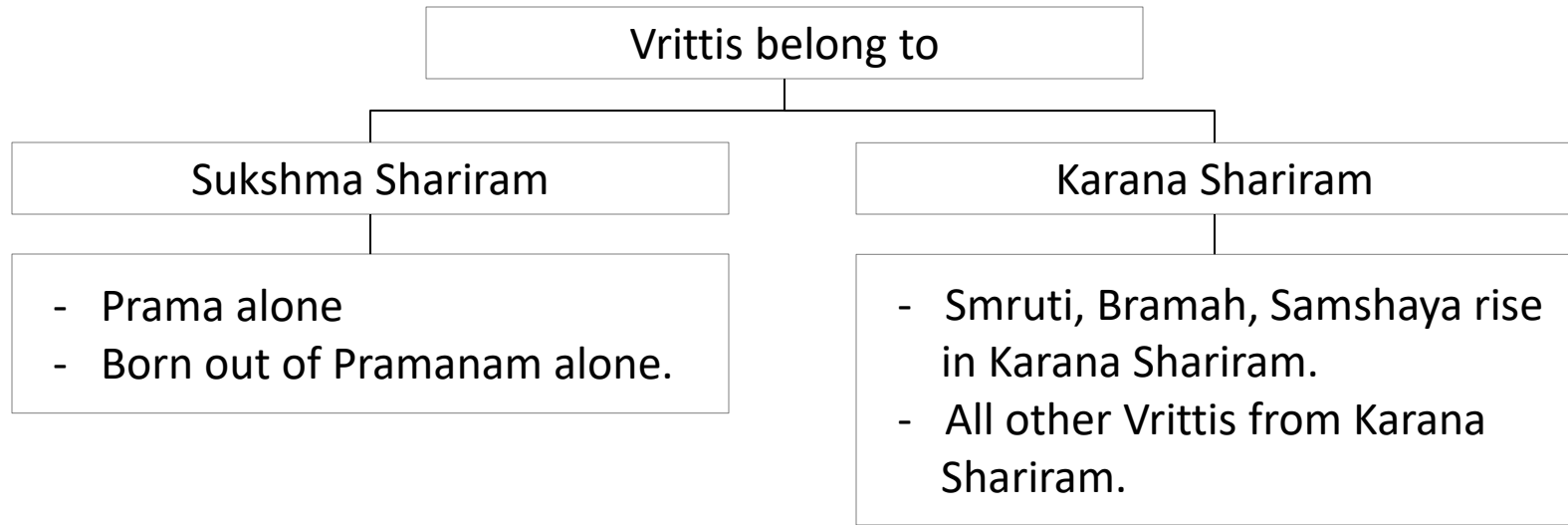


- When they come together there rises Prama – knowledge.
- How knowledge takes place?



## **Prama :**

- Smruti Prama – Bramaha.



- Experientially we can't differentiate.

## **Triputi :**

Responsible for rise of Prama.

## **General observation :**

- Everything because Chaitanyam is all pervading.

## **Example :**

- Perception of wall.
- We are perceiving wall Avachinna Chaitanyam.

- **All bodies, objects, in universe experienced as Avachinna Chaitanyam.**

- Without Chaitanyam, wall can't exist – why?

- **Wall does not have isness of its own.**

- If wall enjoys isness, it is given by Adhishtana Chaitanyam.'
- Prameya Avachinna Chaitanyam.
- For that we require Vritti Pramanam, called Pramana Avachinna Chaitanyam.
- Every where, Avachinna Chaitanyam must be included.
- Avachinnam in middle is dropped.
- We say Pramatra, Pramana, Prameya, Prama Chaitanyam.

### **I) Pramatra Chaitanyam :**

- Consciousness enclosed within entire Antahkaranam in general is called Pramatra Chaitanyam.

### **Location :**

- In the physical heart – middle of body.

<b>Physical location of subtle sense organ – Golakam</b>	<b>Indriyam</b>
Heart	Antahkaranam

II)

(२) प्रमाणचैतन्यम् — इदमेवान्तःकरणं चक्षुरादीन्द्रियद्वारा बहिर्निर्गत्य घटादिविषयदेशपर्यन्तं दीर्घीभावरूपपरिणामं प्राप्नोति । ततो घटादिविषयैः संसृज्य घटादितत्तद्विषयाकारेण च परिणमते । यथा तडाकोदकं प्रणालीद्वारा बहिर्निर्गत्य कुल्यात्मना परिणामं प्राप्य केदारान् प्रविश्य तत्तच्चतुष्कोणादिरूपकेदाराकारं भवति, तथैवान्तःकरणमपि चक्षुरादीन्द्रियच्छिद्रद्वारा बहिर्निर्गत्य विषयरूपकेदारं प्राप्य विषयाकारं भवति । तत्र देहदेशमारभ्य घटादिविषयदेशपर्यन्तं योऽन्तःकरणस्य दीर्घीभावरूपः परिणामः, स एव वृत्तिज्ञानम् इत्युच्यते । वृत्तिज्ञानरूपो योऽन्तःकरणपरिणामः स प्रमाणम् इति कथ्यते । तेनावच्छिन्नं चैतन्यं प्रमाणचैतन्यम् इत्यभिधीयते ।

**What is Pramana Chaitanyam?**

Antahkarana Vritti



Beam of light from mental torch



Through hole of sense organ



Reaches object of perception



- Intermediary thought from mind to Vishaya is called Pramana Chaitanyam.
- Once it reaches the objects, it is called Prameya Chaitanyam.
- Bridge = Antahkarana Vritti – Dheergi Bava, extention of thought.
- No shape for thought in intermediary condition.
- **Example :**

Water without shape by itself shapeless water takes shape of container.

- Vritti till it reaches – no shape.
- After pervading object, it has Vishaya Akara.



### Example :

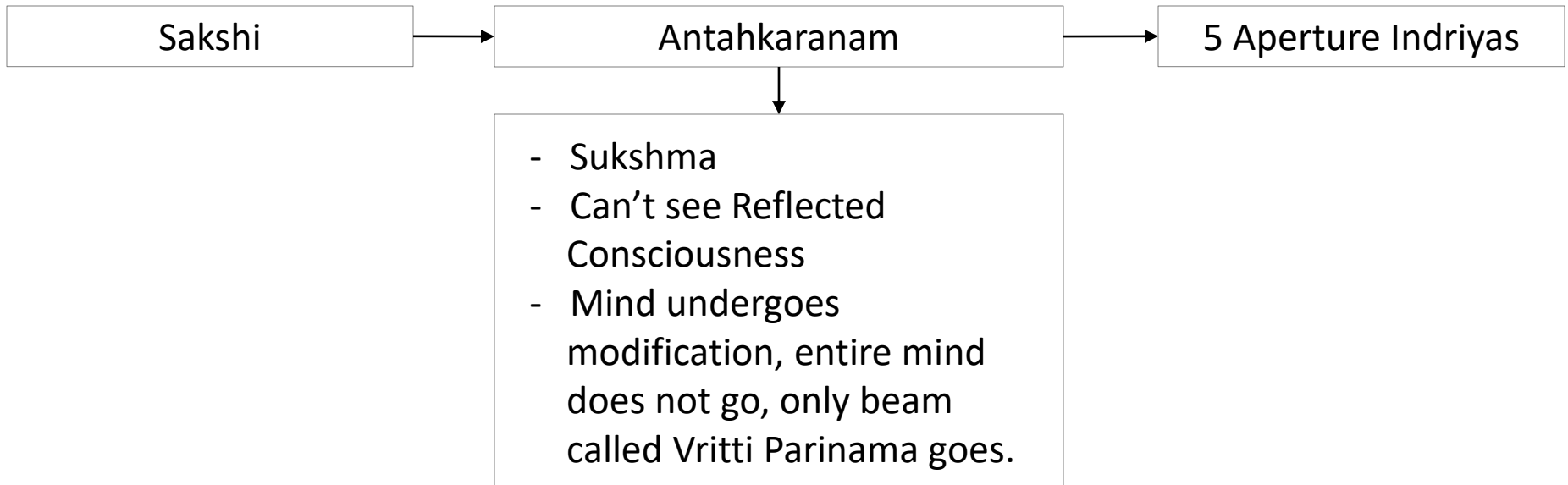
- Walk coming out from Mettur Dam for agriculture through canal.
- Water has no shape.
- Water in container, takes shape of container.
- Vritti till it reaches object does not have its own shape.

- After pervading object, it has shape.
- Anakara Vritti, Samanya Akara Vritti takes Vishesha Akara Vritti.

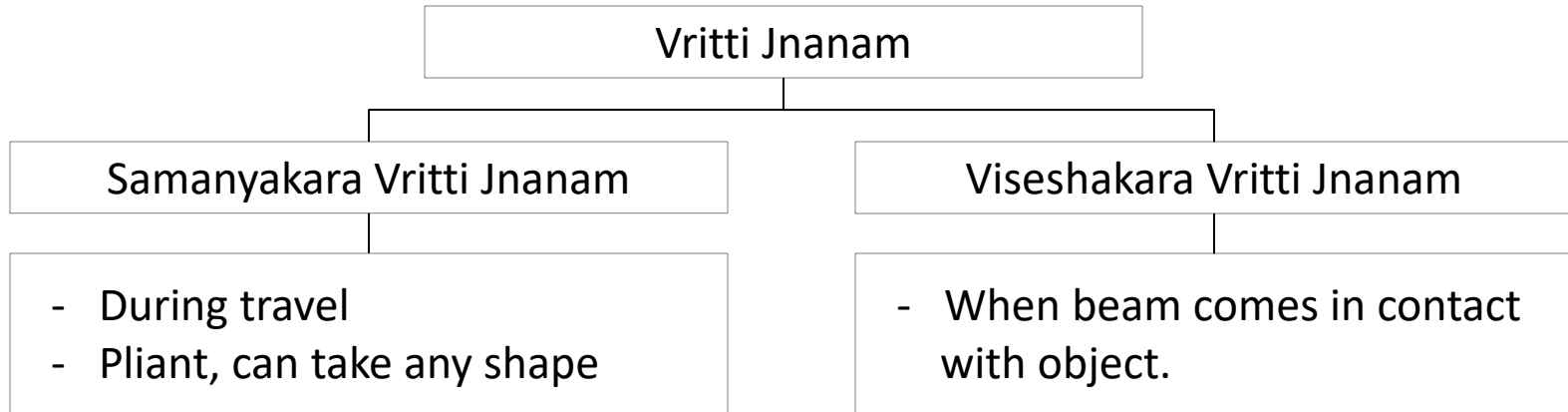
Samanyakara Vritti	Viseshakara Vritti
<ul style="list-style-type: none"> <li>- Called Pramanam</li> <li>- “Intermediary stage”</li> </ul>	<ul style="list-style-type: none"> <li>- Called Prameya</li> </ul>

### Example :

- Water from mettur Dam for agricultural Land.
- Flows through canal, no shape of water, depending on shape of Land, it takes shape..
- From mind, Vritti alongwith Chidabasa also goes.



- Parinama = Modification.
- It comes in contact with objects like table, chair – then it becomes Viseshakara Vritti.



### Example :

- Lane water, through canal (Pranali) gets shape of agricultural land, square, rectangle.
- Anahkarana also through aperture, gateway of sense organ, reaches land – sense object and becomes Vishaya Jnanam.

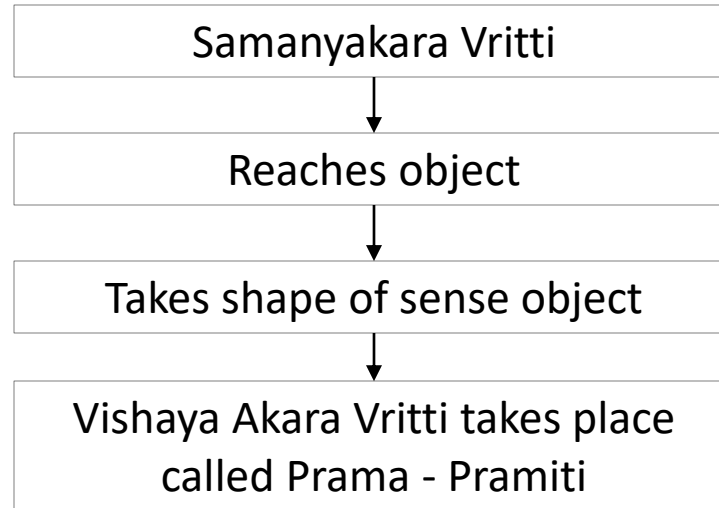
Intermediary stage	Chidabhasa
<ul style="list-style-type: none"> <li>- Samanya Akara Vritti Jnanam</li> <li>- Vritti modification (Parinama)</li> <li>- Called Pramanam</li> </ul>	<ul style="list-style-type: none"> <li>- Vritti Avachinna Chaitanyam called Pramana Chaitanyam</li> </ul>

- Ears, Eyes, Nose, all open.. When mind pays attention to one type of Vritti, it becomes Jnanam and gets registered in the mind.

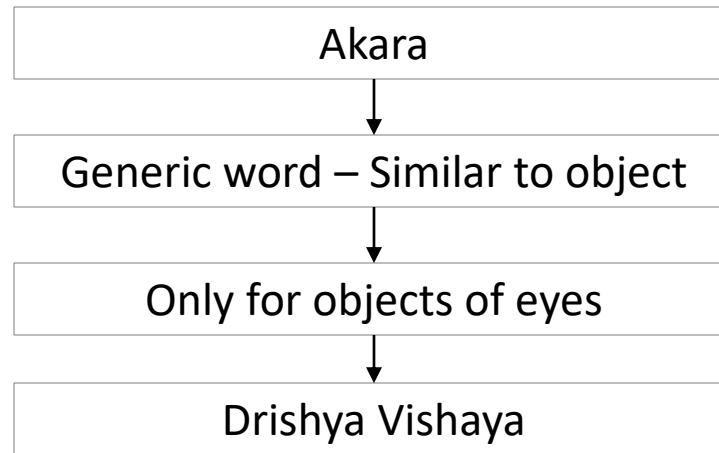
### III) Prama – Pramiti Chaitanyam :

(३) प्रमितिचैतन्यमथवा प्रमाचैतन्यम् — केदारं प्रविश्य यथा जलं केदारसमाकारं भवति, तथा घटादिविषयं प्राप्यान्तःकरणवृत्तिरपि घटादिविषयसमानाकारतां भजते । तादृशविषयसमानाकारतयावच्छिन्नचैतन्यं प्रमाचैतन्यम् इत्युच्यते ।

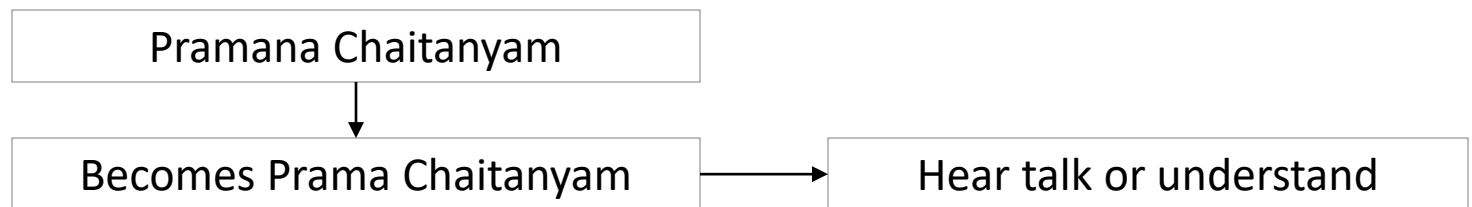
- Canal water after entering Land, takes shape of land.



- Objects of perception alone can have Akara – only eyes.



- Object of other senses, Vritti becomes similar to Sparsha Rasa, Gandha, Shabda.
- Akarakya Sambandha = comes in contact.
- Don't take Akara literally for sound, smell, taste, touch.
- Chaitanya associated with Vishayakara Vritti called Prama Chaitanyam.



- **Shabda Pramana gets converted to Prama.**
- **What liberates is not Pramanam but Prama.**

वाग्वैखरी शब्दझरी शास्त्रव्याख्यानकौशलम् ।  
वैदुष्यं विदुषां तद्वद्भुक्तये न तु मुक्तये ॥ 58 ॥

*vāgvaikharī śabdajharī śāstravyākhyānakauśalam |*  
*vaiduṣyaṁ viduṣāṁ tadvadbhuktaye na tu muktaye || 58 ||*

Loud speech in a stream of words, the efficiency in expounding or commenting upon the scriptures, Erudition - These bring only a little joyous, material satisfaction to the scholar; but they are insufficient to bring about liberation. [Verse 58]

- You can use any number of words, words do not liberate.
- Words come under Pramana Chaitanyam.
- Vag Vaikari – Teacher uses bombastic words
- Shabda Jari – Wonderful flowing words
- Shastram Vyakyana Kaushalam – Able to comment on Vedantic text
- Vaidushyam Vidusha Tatvatu – All Scholarship
- All moving around Pramana Chaitanyam.
- Only when it gets converted into Prama Chaitanyam I am able to say – Aham Brahma Asmi, without adding inverted commas – so says Sruti.
- Prama Chaitanyam alone can liberate.
- Without Pramana Chaitanyam, Prama Chaitanyam is incomplete.

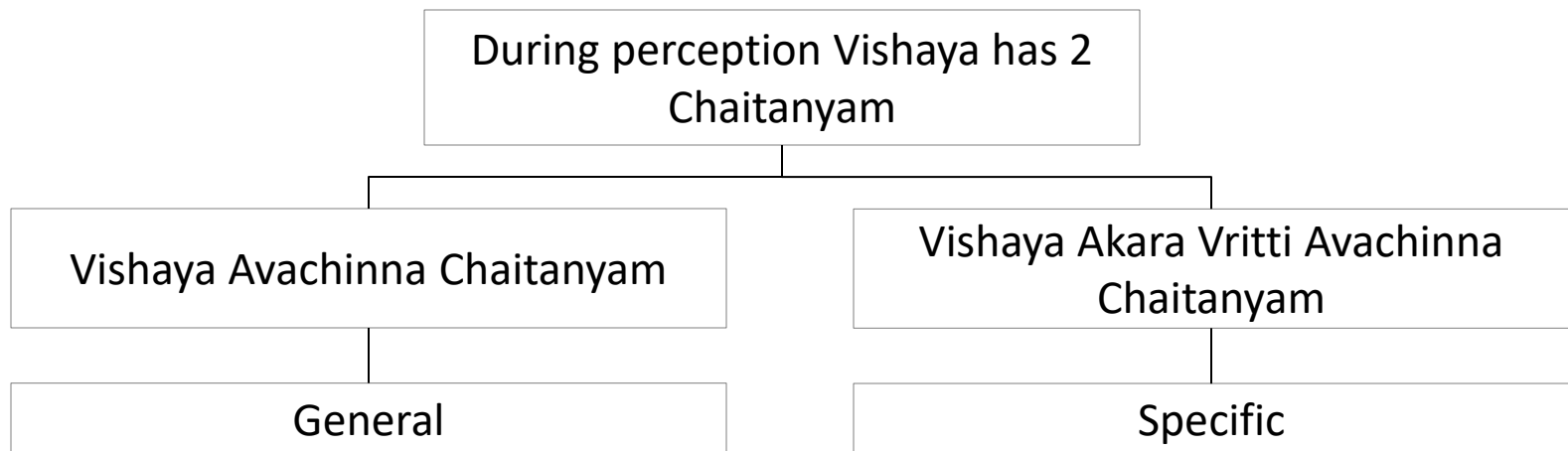
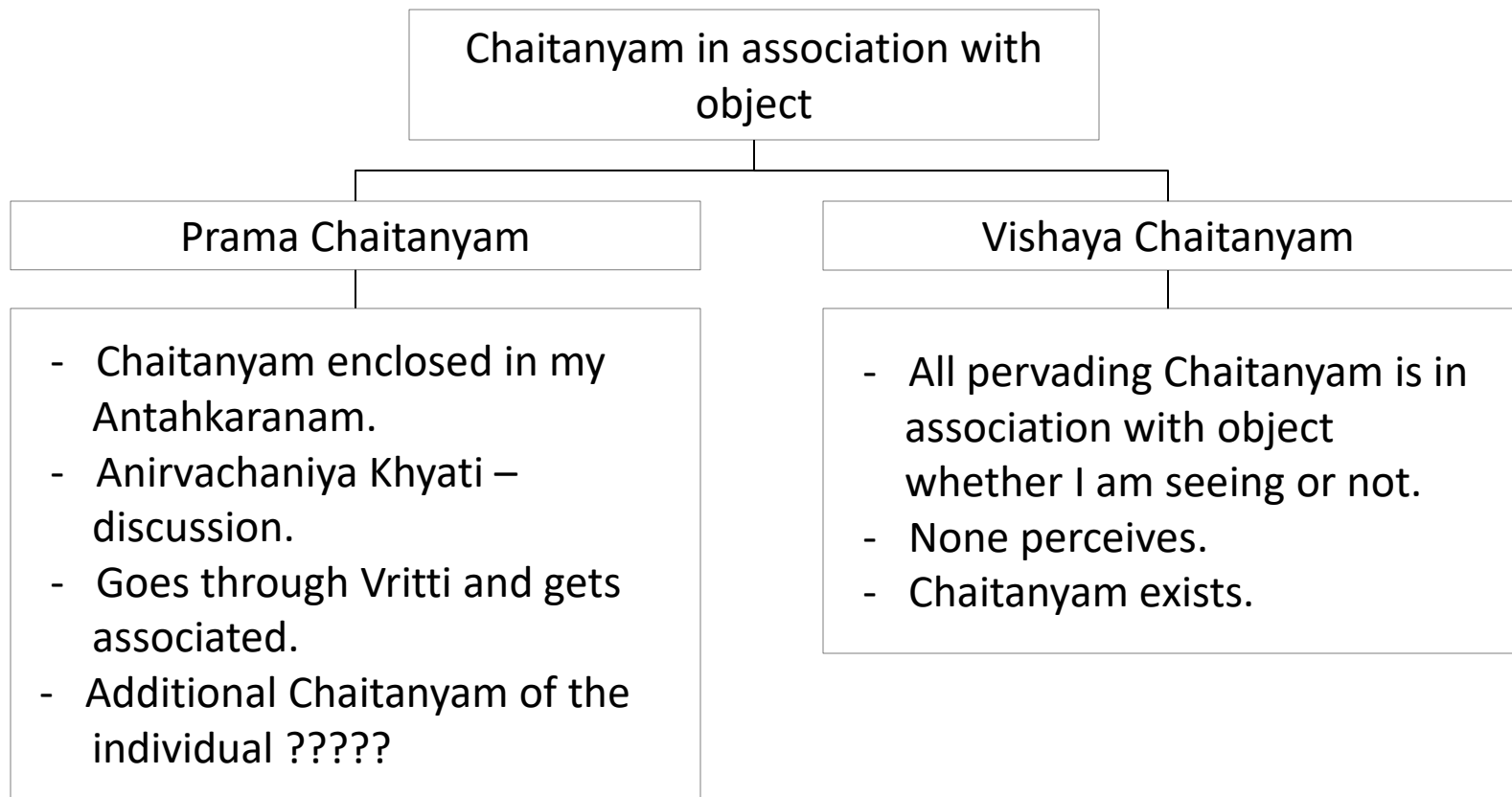
### Example :

- Football Match : Team holds 75% of time.
- It must be converted to goal.
- Opposite party wins.
- No. of texts you study does not matter – all Shabda Pramanam only.
- Has it been converted into “Aham Brahma Asmi”.
- **Aham Brahma Asmi word do not liberate.**
- **Meaning of word, called Prama Chaitanyam alone liberates.**

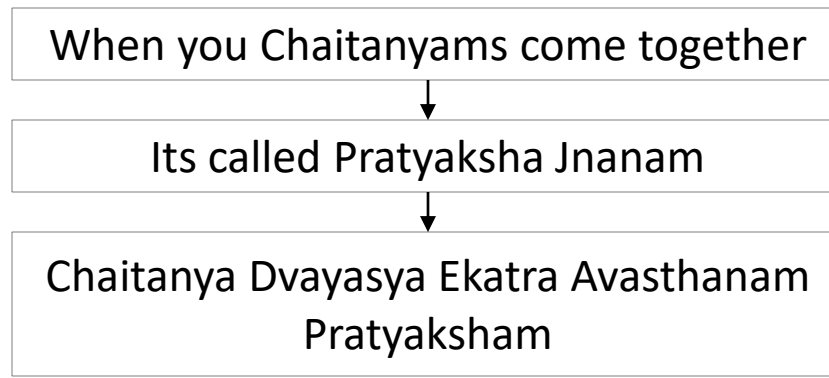
### IV) Prameya Chaitanyam :

(४) प्रमेयचैतन्यमथवा विषयचैतन्यम् — ज्ञानविषयीभूतघटाद्यवच्छिन्नचैतन्यं विषयचैतन्यम्, प्रमेयचैतन्यम् इति चोच्यते । एताः सर्वा वेदार्थसम्प्रदायविदाचार्यकृतपरिभाषाः ।

- Prameya Chaitanyam, Vishaya Chaitanyam (General name).
- In context of knowledge its called Prameya.
- Chaitanyam in association with object of knowledge, is called Vishaya Chaitanyam or Prameya Chaitanyam.







- When 2 Chaitanyams merge, it becomes Pratyaksha Jnanam.
- Vedanta Paribasha deals with all this.
- All topics being discussed – Nishchaladasa – 150 years before lived.
- Padmapada and Sureshvara has done spade work.
- Veda Artha Sampradhaya Vidaha.
- Those who know how to communicate Vedanta.
- Appaya Dikshitar – Shastrasiddhanta Neta Sangraha.
- Consolidates Prakriyas given out by all Acharyas – wrote 160 books.
- To read title will take.
- Shiva Bhakta, Stotrams, Leelas...
- Important concepts by various Acharyas.
- Technical words – Vritti Vyapti, Phala Vyapti... Prameya Chaitanyam, Jargons of Vedanta.
- More division.

## New Topic : Pramatra Lakshanam

### Topic 214 :

(आ. २१४-२१७) प्रमातृलक्षणम् —

(२१४) अवच्छेदवादरीत्या प्रमातृसाक्षिणोः स्वरूपम्; विशेषणलक्षणमुपाधिलक्षणं च — अवच्छेदवादरीत्या अन्तःकरणविशिष्टचैतन्यं प्रमाता । स एव कर्ता भोक्ता च । अन्तःकरणोपहितचैतन्यं साक्षी । एकमेवान्तःकरणं प्रमातुर्विशेषणत्वेन साक्षिण उपाधित्वेन च भवति ।

#### 4 Chaitanyam

Pramatru

Pramana

Prama

Prameya

- Seeming plurality – Ghata, Pata Akasha.
- Seeming plurality in Chaitanyam also.
- Bheda = Auphadika Bheda

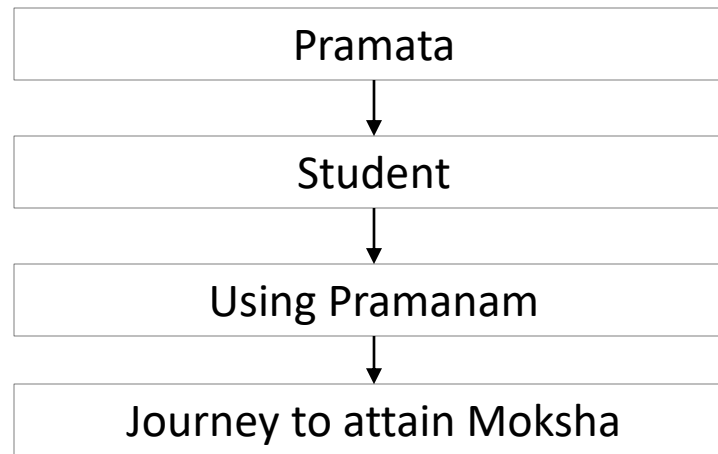


Seeming Plurality

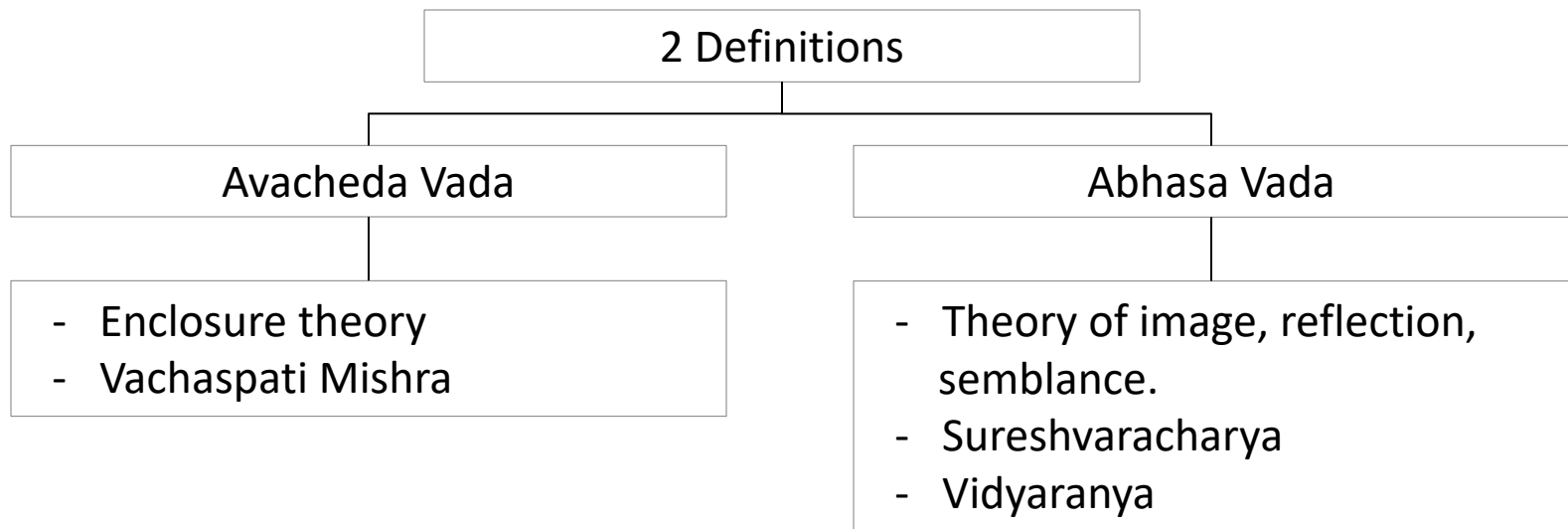


Tention comes down

- Advaita Sangaha Nasti.
- **Seeming plurality can't disturb actual non-duality.**
- **Focus on Pramatra Chaitanyam – subject – very important, student, hero of Vedantic journey.**

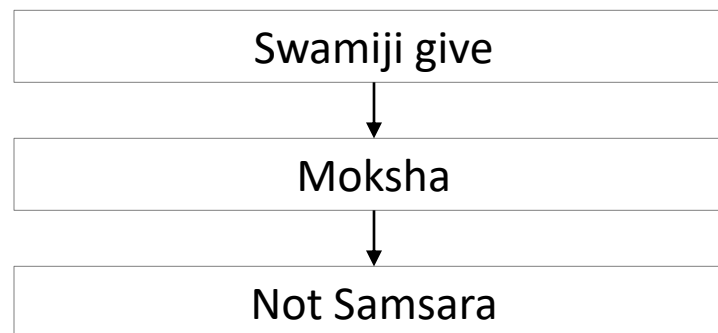


- Who is the student? Who knows Aham Brahma Asmi.
- Technical answer : Pramatra Chaitanyam is the student.
- Analysis of Pramatra Chaitanyam.
- Acharyas differ subtly in definition.



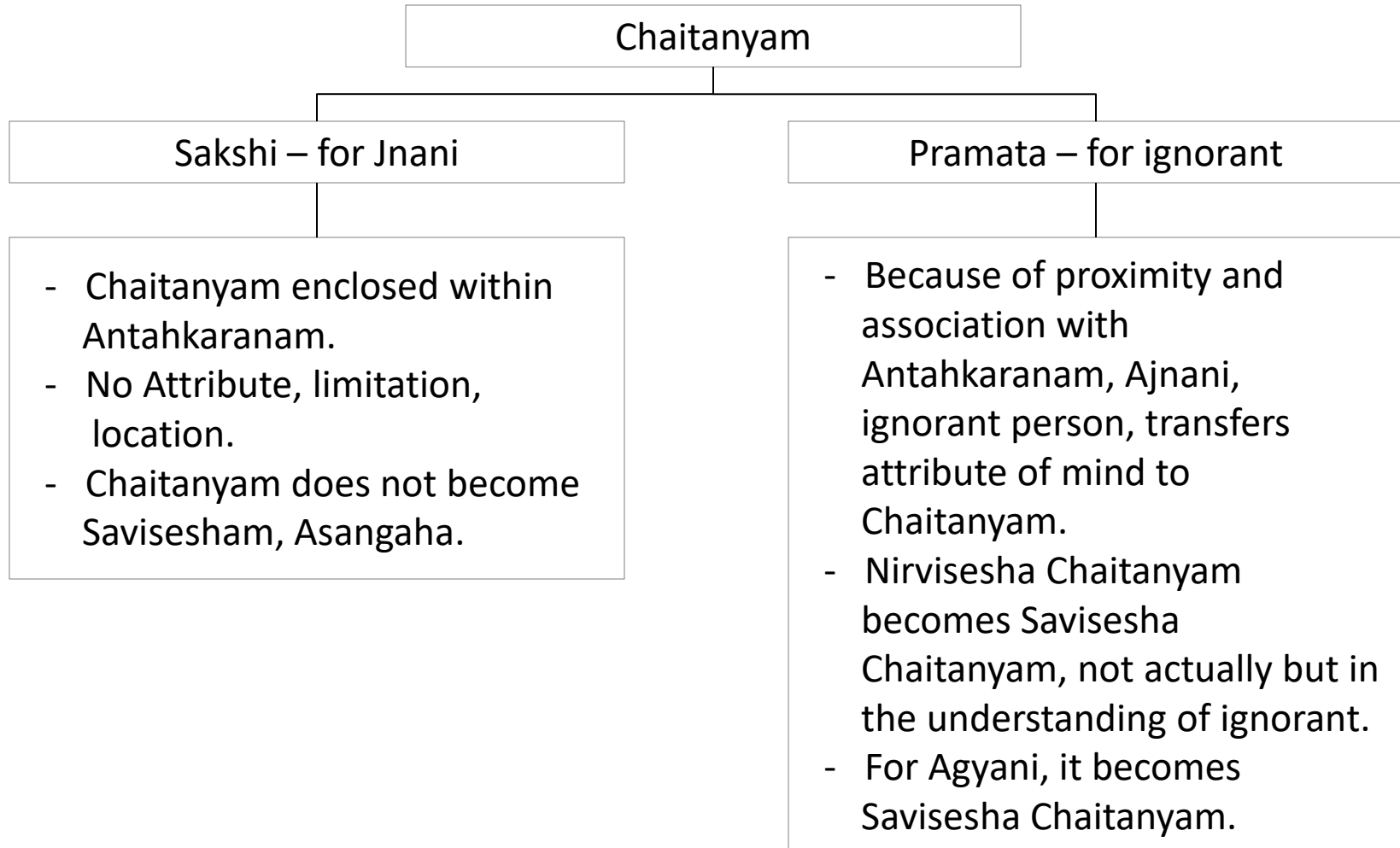
### Shankara :

- Use any Vada, Hit goal, don't get lost.
- Enjoyable if you know goal.
- Otherwise Vedantic Samsara.
- Forget goal, Vadas headache.
- Remember goal, be in the goal, Vadas are games, you enjoy.



## Essence :

- Both Vadis – say : Consciousness associated with Antahkaranam is Pramata.
- Without Antahkaranam (Mind) - no student.
- Chaitanya Antahkarana Sambandha accepted by both Vadas.
- Both talk about Pramata and Sakshi.



- Once you add attributes of the mind to Chaitanyam, attributed Chaitanyam is called Pramata.

• **Name of Chaitanyam with transferred attributes of Antahkaranam is Pramata.**

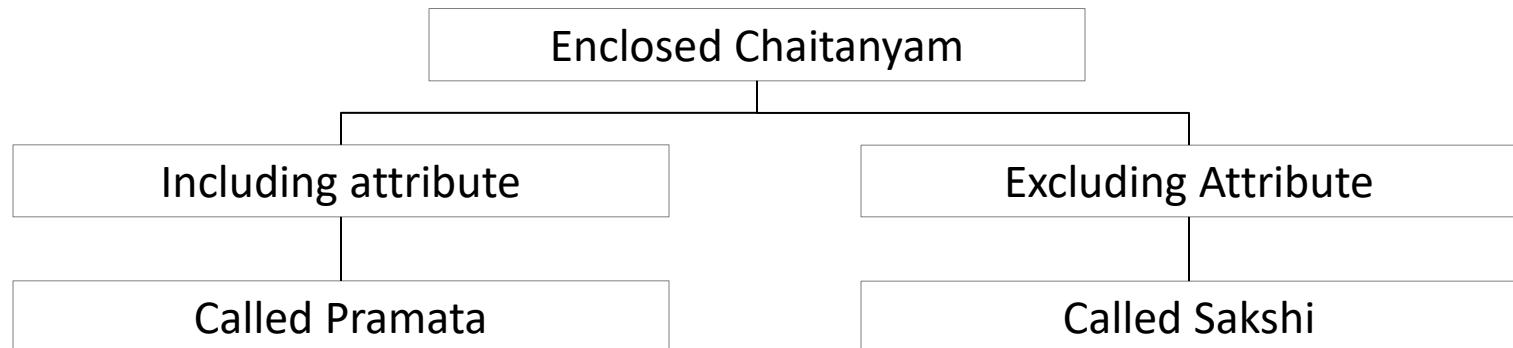
- Both Avacheda and Abhasa Vada.
- Pramata = Visishta Chaitanyam
- With transferred limitation, attribute, location, Sukham, Dukham,... Raaga – Dvesha.
- When you look at the Chaitanyam enclosed but don't look at attributes, location, but you are talking of enclosed Chaitanyam.

• **Enclosed Chaitanyam without attributes is called Upahita Chaitanyam.**

**Previous one :**

- Visishta Chaitanyam.
- With attributes joined – because of ignorance.

• **Exclude attributes and talk about enclosed consciousness – its called Upahita Chaitanyam, Nirgunam, called Sakshi.**



## Consolidate :

- Both talk of enclosed Consciousness.
- Common to Avacheda and Abhasa Vada.

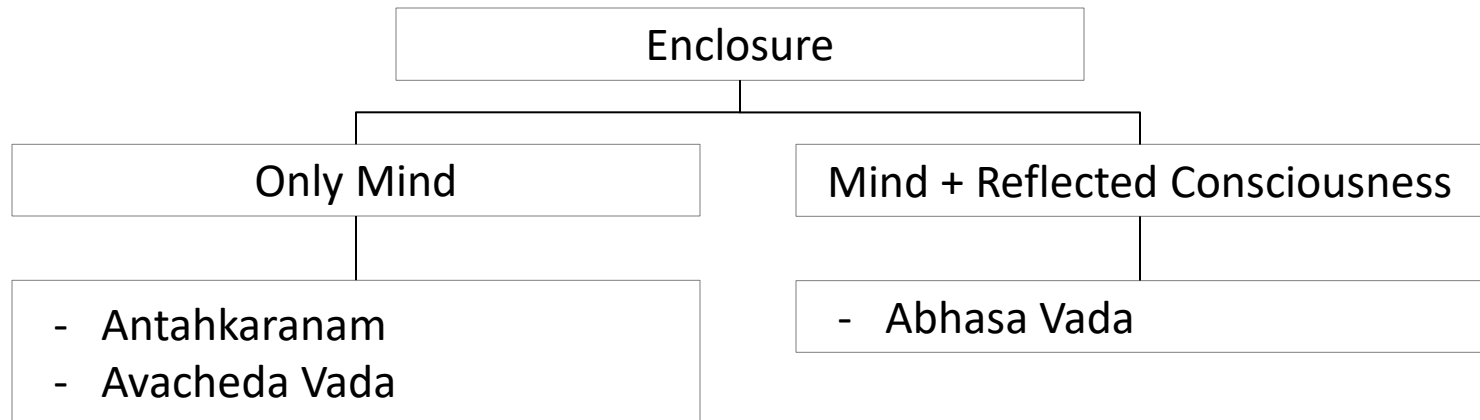
## Difference :

### Avacheda Vada :

- Talks about only Antahkaranam as enclosure.
- No formation of reflection.

### Abhasa :

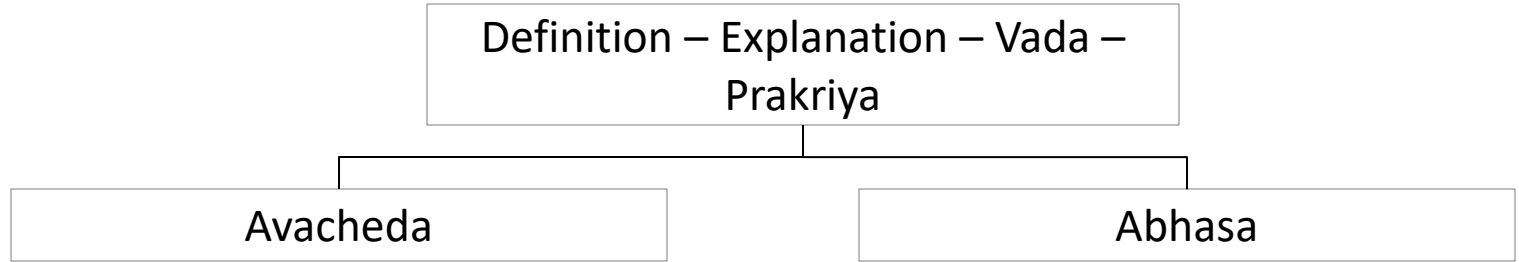
- In addition to Original Consciousness, talk about Chidabhasa Reflected Consciousness and Reflected Medium.
- Enclosure along with Chidabasa.



## Revision (160) : Important Topic

(२१४) अवच्छेदवादरीत्या प्रमातृसाक्षिणोः स्वरूपम्; विशेषणलक्षणमुपाधिलक्षणं च —  
अवच्छेदवादरीत्या अन्तःकरणविशिष्टचैतन्यं प्रमाता । स एव कर्ता भोक्ता च ।  
अन्तःकरणोपहितचैतन्यं साक्षी । एकमेवान्तःकरणं प्रमातुर्विशेषणत्वेन साक्षिण उपाधित्वेन  
च भवति ।

- After dealing with 4 types of Chaitanyam – Pramatra, Pamana, Premeya, Prama Chaitanyam – seeming differences in Chaitanyam.
- Now dealing with Pramatra Chaitanyam.



- All these Vadas held by Advaitic Acharyas only.
- Why they come in Advaita Sampodaya?
- Central teaching no difference – Tatparya Nishchaya.



## All accept :

- Brahma Satyam Jagan Mithya Jeevo Braheiva Na Paraha.

## Brahma Jnana Valli Mala :

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।  
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥ २० ॥

brahma satyam jaganmithya jivo brahmaiva naparah I  
anena vedyam sacchastram iti vedantadindimah II 20 II

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separateness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]

- This knowledge alone liberates and this is enough to liberate.
- Mithya Jagat appearing because of Maya, Avidya.

## Mandukya Upanishad : Approach

### Mithya : 4 features

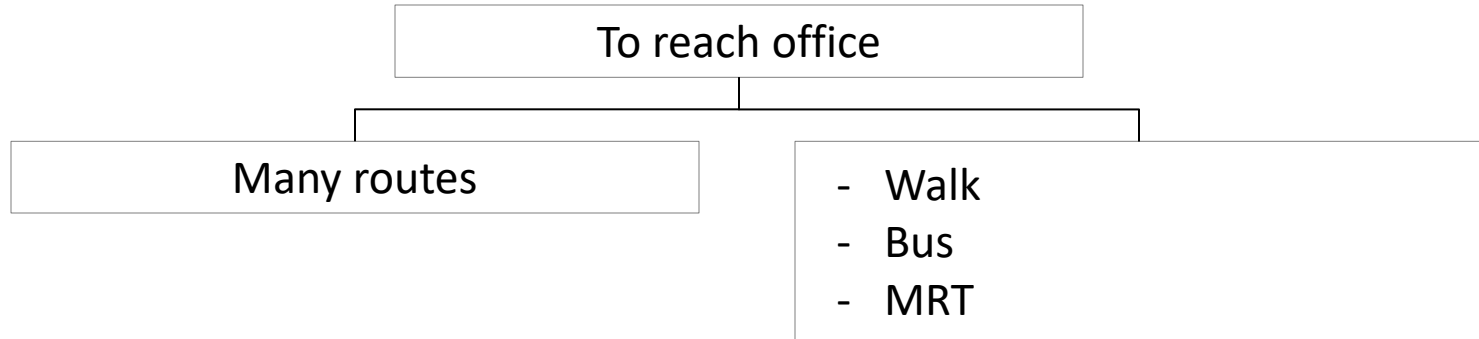
- I. Does not have existence of its own.
- II. Does not have origination – special texture.
- III. Mithya appears with borrowed existence.
  - Appearance – borrows existence understood.
- IV. Appearance is because of Moola Avidya or Maya.

- Various phenomena will have to be explained without contradicting Vedanta Tatparyam.
- Shastram does explain all the cases in infinite cases in Vyavaharika phenomenon.
- Being infinite, it can't be explained.
- If it explains, you won't come to Advaitam.
- All phenomena need not be explained.
- For Moksha, we don't require knowledge of explanation of all Vyavaharika Phenomena.
- Therefore, Shastram does not want to explain.
- Acharyas try to explain some of the phenomenon.
- Definition of Jiva, Ishvara, Phenomenon of Kartrutvam, boktrutvam of Jiva, explanation of Ishvaras Sarvagyatvam, Sarveshvaretvam, Jagat Karanatvam.

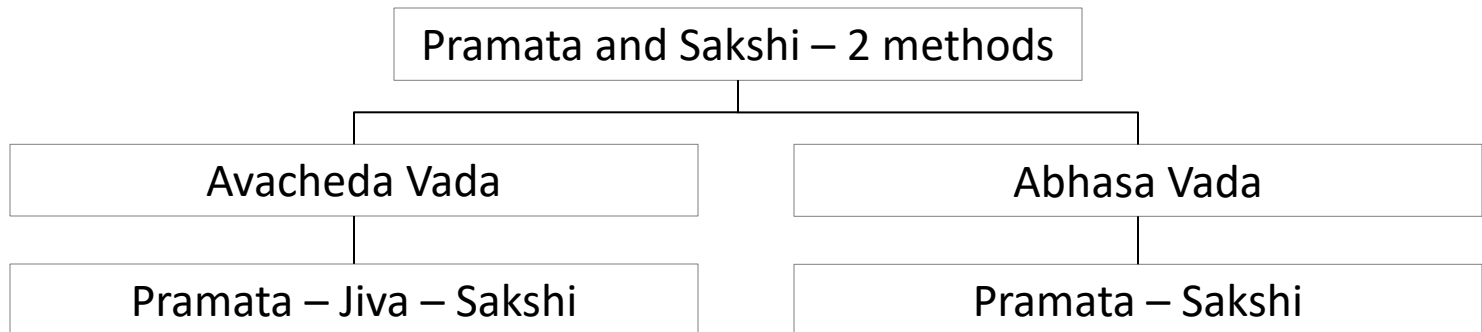
### **Shastra :**

- Ishvara = Jagat Karanam.
- How?
- What is definition of Ishvara? Shastra does not give.
- Acharyas give their own definitions, explanations, not uniform.
- Acharyas use different methodology to define Jiva, Ishvara, Ishvara's Karanatvam, Jiva Kartrutvam, Boktrutvam.

- Student can use any definition – w.r.t. Vyavaharika Phenomena.
- **Entire Vyavaharika Phenomena is Mithya – no difference in that.**
- **Remember it is Mithya.**



- Acharyas – use any Prakriya in the explanation of Vyavaharika Phenomena.
- **Never forget end, Aham Satyam, Jagan Mithya.**
- 2 Prakriyas – to explain Jiva.



## 2 Topics :

- I. Pramatra Lakshanam
- II. Sakshi Lakshanam

- Pramatra – Sakshi – Bheda according to Avacheda Vada Propounded by Vachaspati Mishra.
- Abhasa Vada – widely accepted by Sureshvaracharya, Madhusudhana Saraswati, Vidyanaraya, Nishchala Dasa.
- Student can use any of these Methods.

- **Come to Aham Satyam, Jagan Mithya, any route.**

**I) Both say – Consciousness enclosed within Mind is Sakshi, is the Jivatma, individual.**

- Where mind is not there no Jiva.

- **Have to come to Jiva to recognise consciousness.**

- Even though consciousness is all pervading, consciousness can't be recognised everywhere.

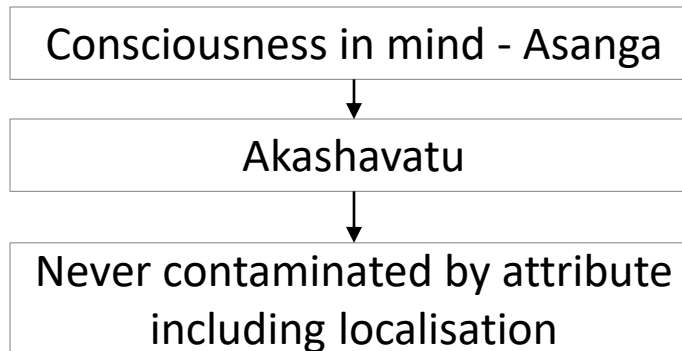
- **Have to come to a living being, Jiva, experiencer, knower principle.**
- **Where is consciousness recognised.**
- **Only in Jiva where mind is available.**

- 1<sup>st</sup> Antahkaranam is important.
- Within Mind all pervading consciousness is available within mind.

- **Therefore recognise Jiva as enclosed consciousness.**

- To reveal enclosed consciousness, have to make use of enclosure.
- Without enclosure, enclosed not possible.

- **Enclosure = Vyavartakam, revealer, indicator, pointer.**
- **Points enclosed consciousness the individual.**
- Consciousness enclosed in the mind is Asangam.
- Nature of Consciousness is Asangam.
- **Attributes of enclosure – mind can never contaminate or taint the consciousness.**



- One of the basic attribute of mind is, it is a located.
- Location does not belong to consciousness.
- Enclosed consciousness is seemingly located, not actually located.
- Therefore enclosed consciousness is Asangaha.
- **Problem :**  
Asangatvam nature of consciousness is not known by the humanity.
- Consciousness = Meaning of "I", not known by humanity.

- **Because of ignorance, attributes of enclosure are going to be transferred to enclosed consciousness.**

- Not actually transferred because consciousness is Asangam, untouched by anything, any being.
- Ignorant people transfer the attribute.
- In the vision of ignorant people, enclosed consciousness is with attributes.
- It becomes Saguna Chaitanyam in the vision of Ajnani.
- **In the vision of Jnani, enclosed consciousness is Nirguna Chaitanyam.**
- **It is Nirgunam all the time, even at the time of ignorance.**

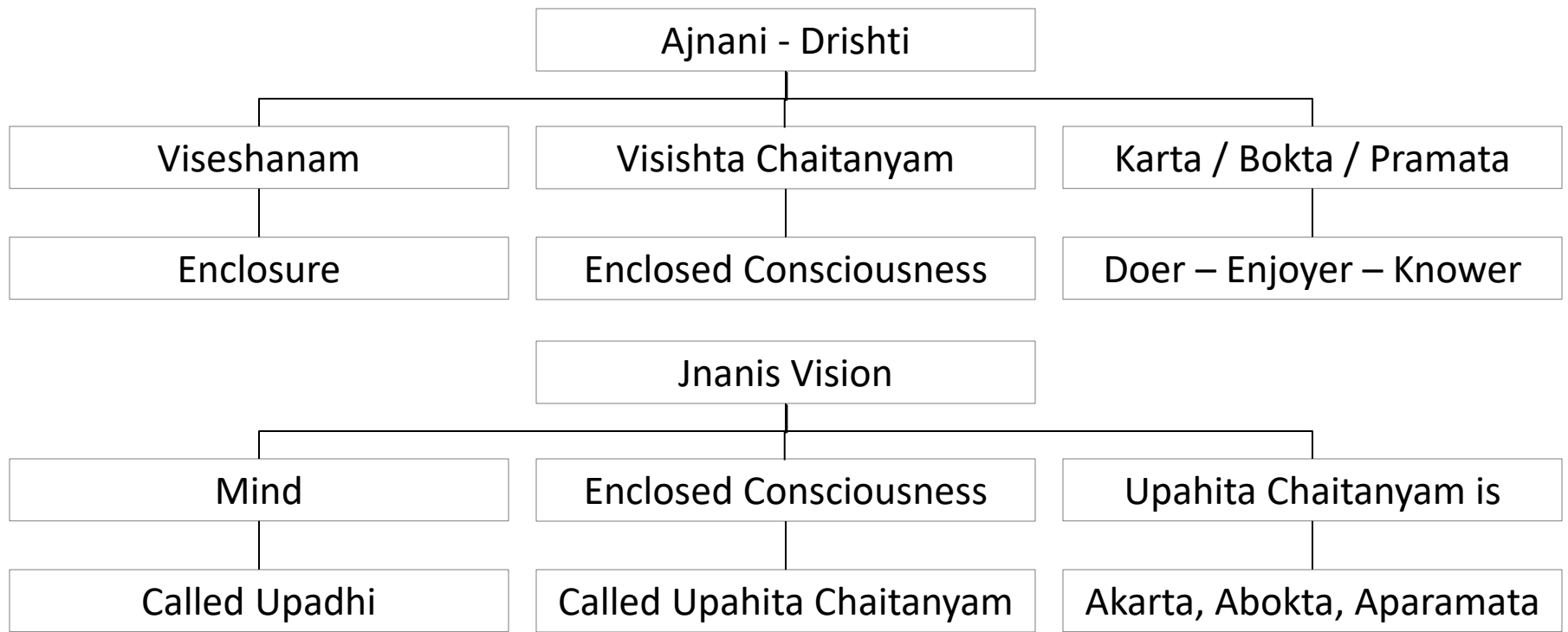
As though 2 Chaitanyams are there

Saguna enclosed Chaitanyam

- Ajnya Drishtya
- **Visishta Chaitanyam, enclosed Chaitanyam.**
- With attribute transferred by mind.
- Viseshanam Yuktam
- Attribute belongs to enclosure mind.
- Ajnani transfers mind to consciousness
- **Mind called Viseshanam**
- Visishta Chaitanyam is Karta, Bokta, Pramata

Nirguna Chaitanyam

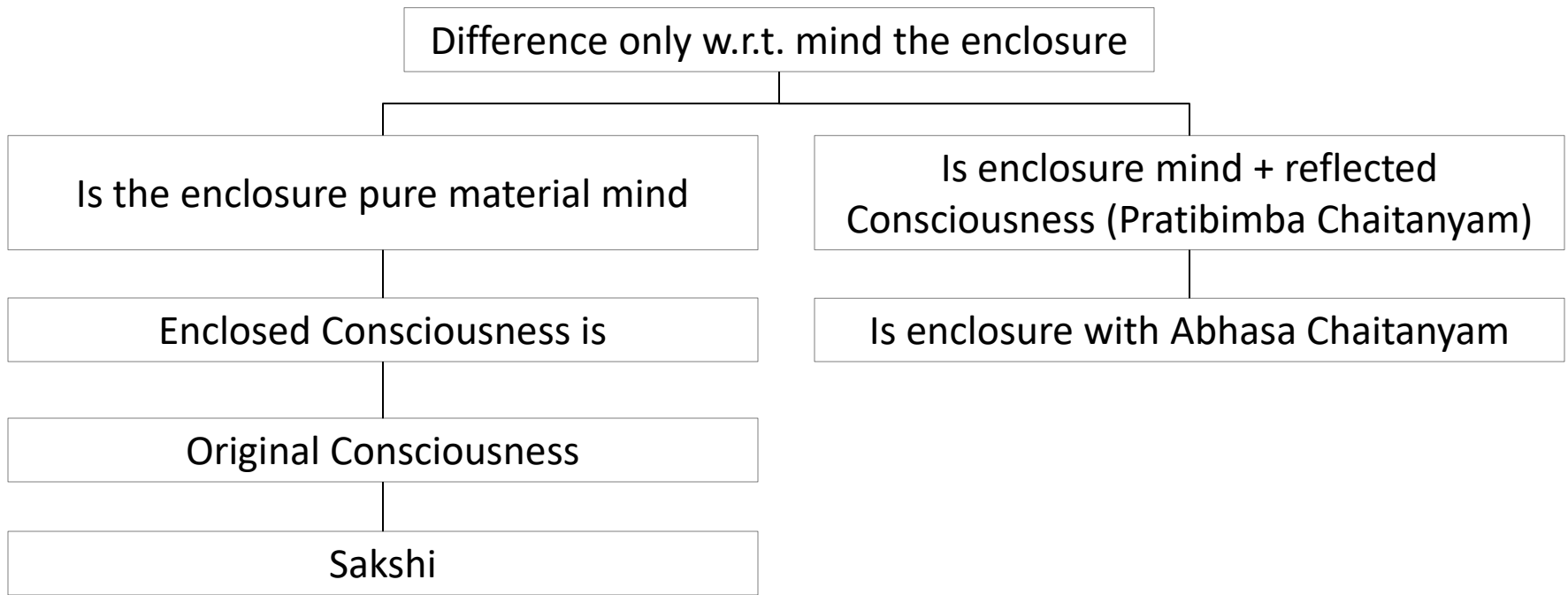
- Always Nirgunam
- Vignya Drishya
- Jnani
- Understands enclosed consciousness.
- Does not transfer of enclosure to the enclosed consciousness because he understands consciousness is always Nirgunam, Nirvisesham, Asangam whether it is inside or outside.



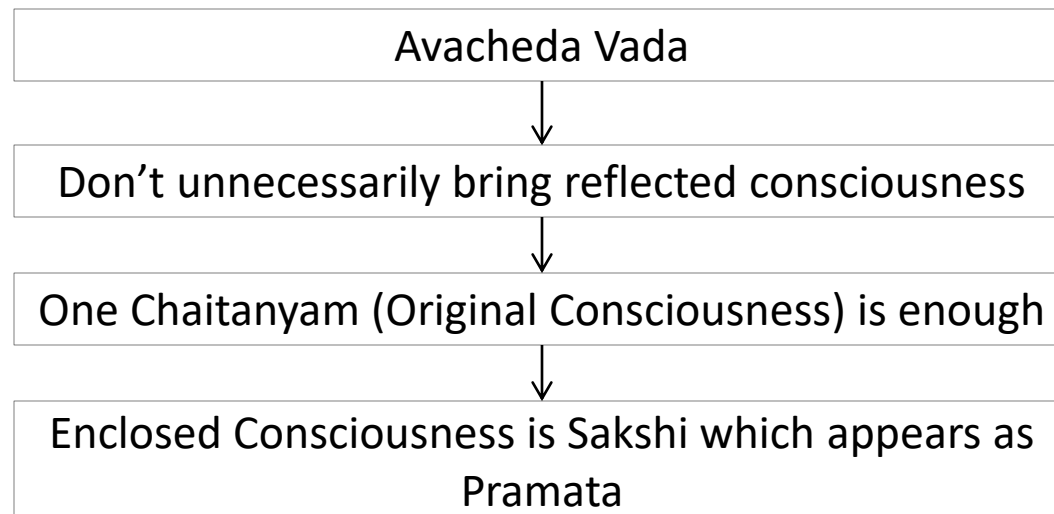
- That Sakshi from Ajnanis Angle appears as Karta, Bokta, Pramata.

Ajnani	Jnani
- Says I am Pramata, Karta, Bokta	- Akarta, Abokta, Apramata = Sakshi

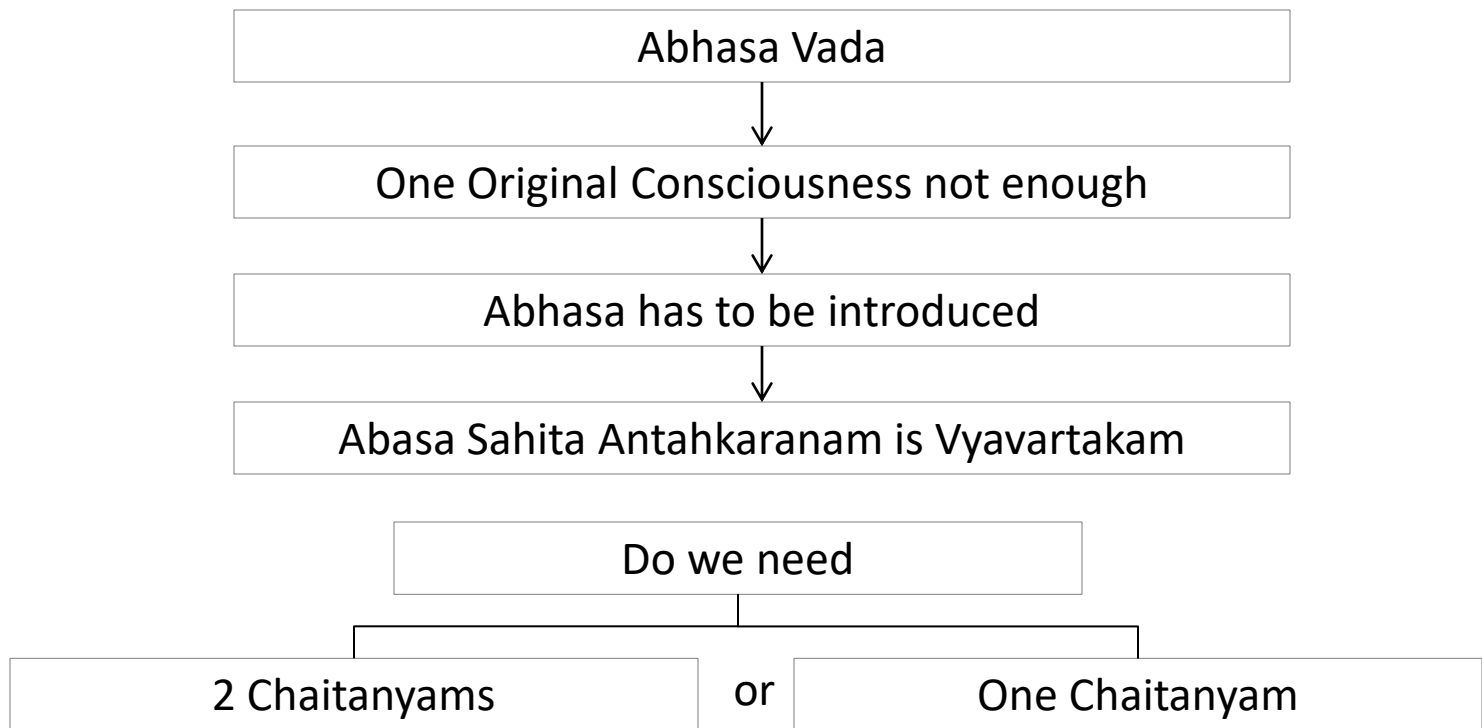
- This difference done by both of Avacheda and Abhasa Vadi.
- Why difference?



- Sabhasa Antahkaranam is enclosure Vyavartakam.
- Nir Abhasa Antahkaranam is Vyavartakam.

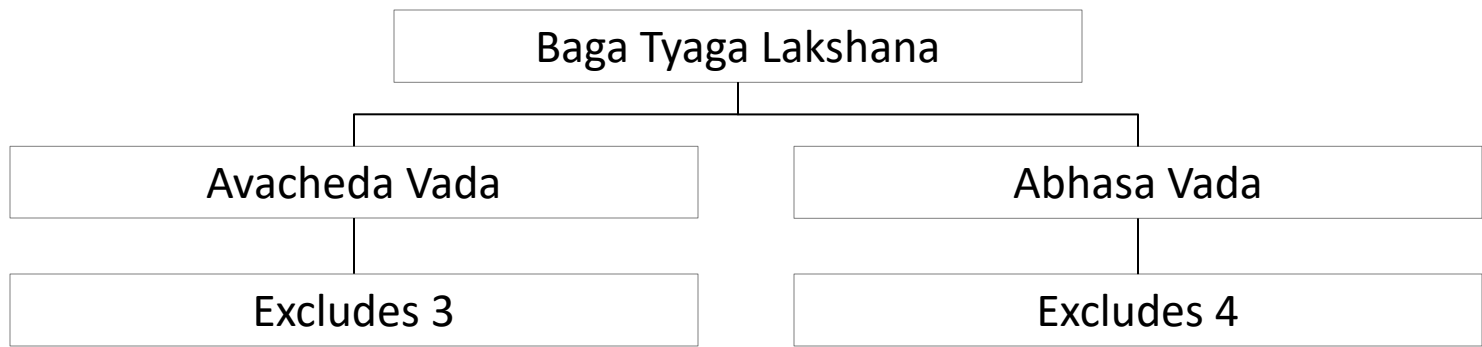




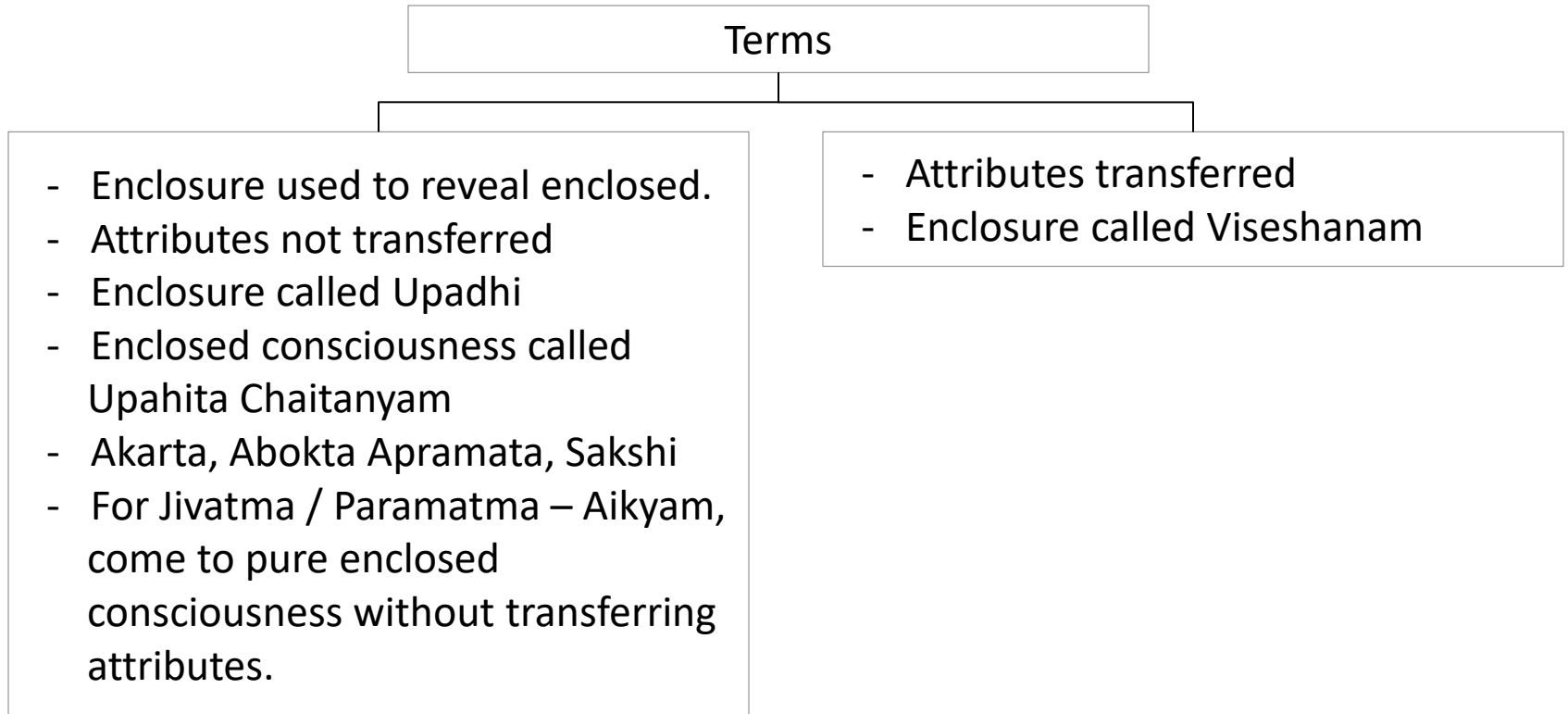


- Which ever you are comfortable, you take.
- When you say Aham Brahma Asmi, what is included?

Avacheda Vada	Abhasa Vada
<ul style="list-style-type: none"> <li>- Exclude Sthula Shariram, Sukshma, Shariram, Karana Shariram.</li> <li>- Exclude Sharira Trayam</li> <li>- Retain Original Consciousness</li> </ul>	<ul style="list-style-type: none"> <li>- Exclude Sthula, Sukshma, Karana Shariram and also reflected Consciousness.</li> <li>- <b>Reflected Consciousness is located.</b></li> <li>- Do Baga Tyaga Lakshanam.</li> </ul>



- Come to original, enclosed consciousness, which is called Sakshi Avacheda Vada.



- Nature of Pramata (Knower Consciousness) and Sakshi (Witness Consciousness).

- Vishesha Lakshanam (Enclosure with attributes) and Upadhi Lakshanam (Attributes excluded from enclosure).
- **W.r.t. Avacheda Vada : Consciousness enclosed within Antahkaranam without Reflected Consciousness and Attributes transferred is called - Pramata.**
- **Pramata alone is Karta, Bokta.**

### Antahkarana Sahita Chaitanyam Sakshi :

- Enclosed consciousness excluding attributes of mind.

### Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

- I don't take mind into a/c, if so can't say I am without desires...
- I am free from Raaga Dvesha only if you exclude mind and its attributes and say I.
- Exclude Upahita Chaitanyam, Sakshi.

## Guru Poorna Talk :

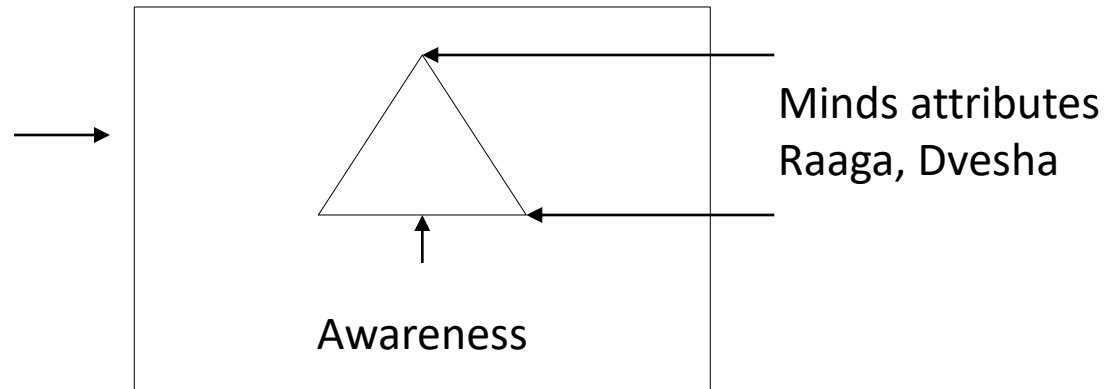
- Spiritual liberation...

## Only Understand :

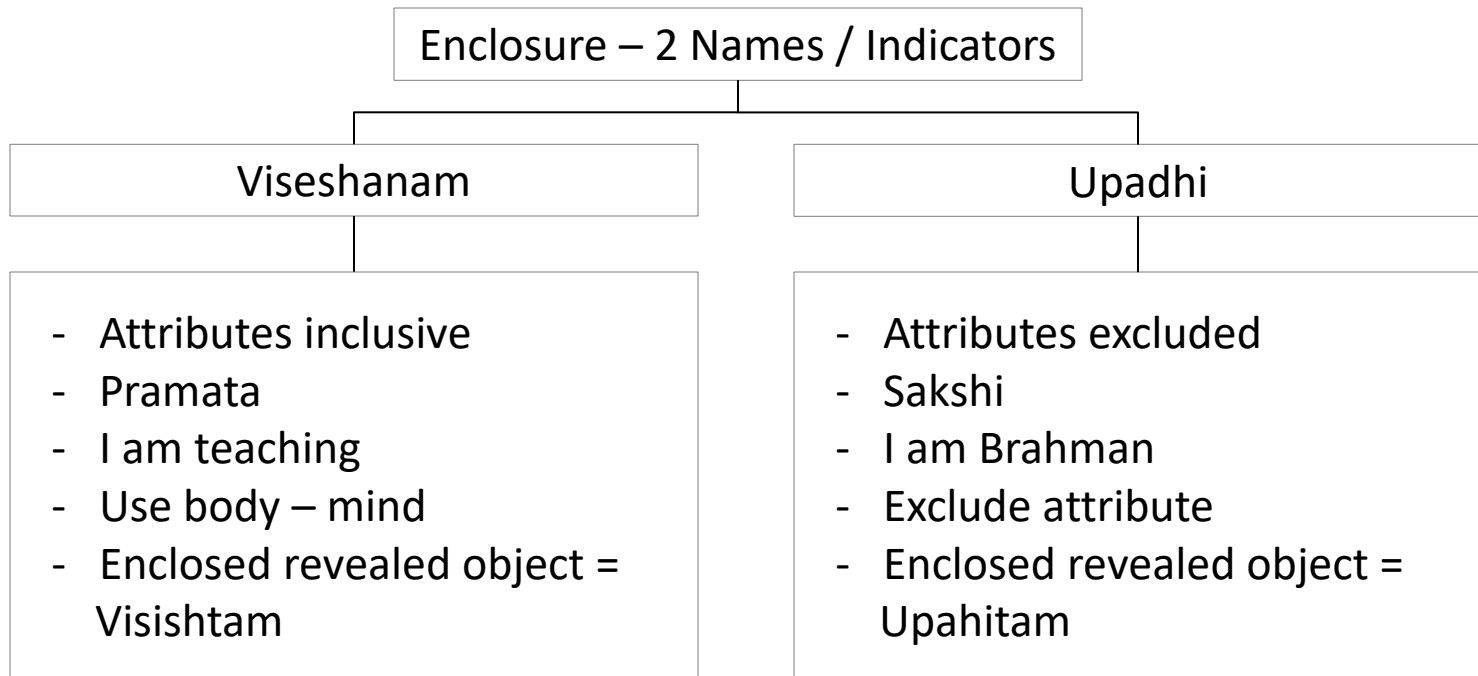
- Now itself, Kartrutvam, Boktrutvam, Pramatrutvam and Samsara not in me.
- One and same mind, from stand point of Pramata – it is called Viseshanam, w.r.t. Sakshi, it is called Upadhi.

विशेषणलक्षणम् — वस्तुस्वरूपे यस्य प्रवेशः अस्ति, तादृशं व्यावर्तकं वस्तु विशेषणम् इत्युच्यते । कार्यान्वयित्वे सति व्यावर्तकत्वे सति विद्यमानत्वं विशेषणस्य लक्षणम् । पदार्थान्तरेभ्यो विविच्य वस्तुस्वरूपावेदकं यत् तत् व्यावर्तकम् इत्युच्यते । इतरेभ्यो भिन्नतया यद्बुध्यते तद्व्यावर्त्यम् इत्युच्यते । 'नीलो घटः' इत्यत्र घटस्य नीलवर्णं विशेषणम् । यतो नीलवर्णं नीलघटस्वरूपे प्रविष्टं सत् रक्तपीतश्वेतादिवर्णविशिष्टघटेभ्यो व्यावर्त्य पृथगिमं नीलघटं बोधयति, तस्मान्नीलवर्णं व्यावर्तकं विशेषणञ्च । घटस्तु परिच्छेद्यः, यतः पीतादिवर्णविशिष्टघटादिभ्यो विविच्यायं नीलघटो बुद्ध्यते । यस्तु विविच्य बुद्ध्यते पदार्थः, स हि परिच्छेद्यः, व्यावर्त्यः, विशेष्यम् इति चोच्यते । 'दण्डी पुरुषः' इत्यादावपि दण्डादिकं पुरुषस्य विशेषणम् ।

- a) See myself as Pramata when seen with attributes of mind added to enclosure consciousness.
- b) See myself as Sakshi without attributes of mind added to enclosure consciousness.



- All finer aspects explained with terms.



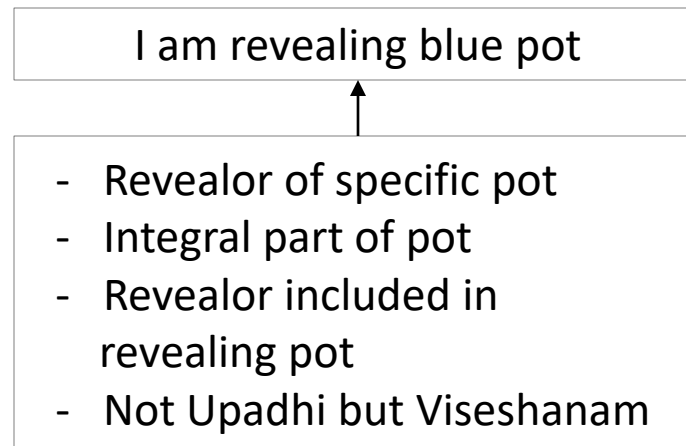
## Technical Definition : Viseshanam

- Attributes included in revealed object.
- Should reveal also.
- Must be existent – entity.
- Seen in topic 62
- Viseshanasya Lakshanam.
- That reveals something separating from all objects.

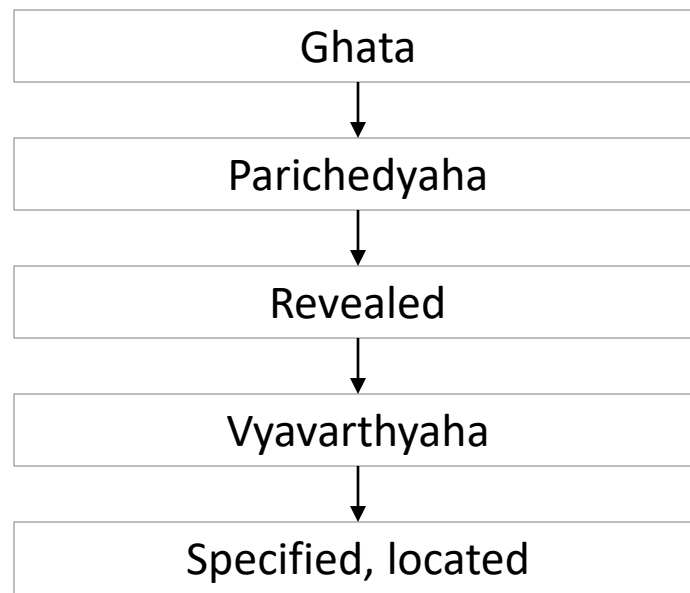
Revealer	Revealed
Vyavarthakam	Vyavarthyam

### Example :

- Nilo Ghataha.

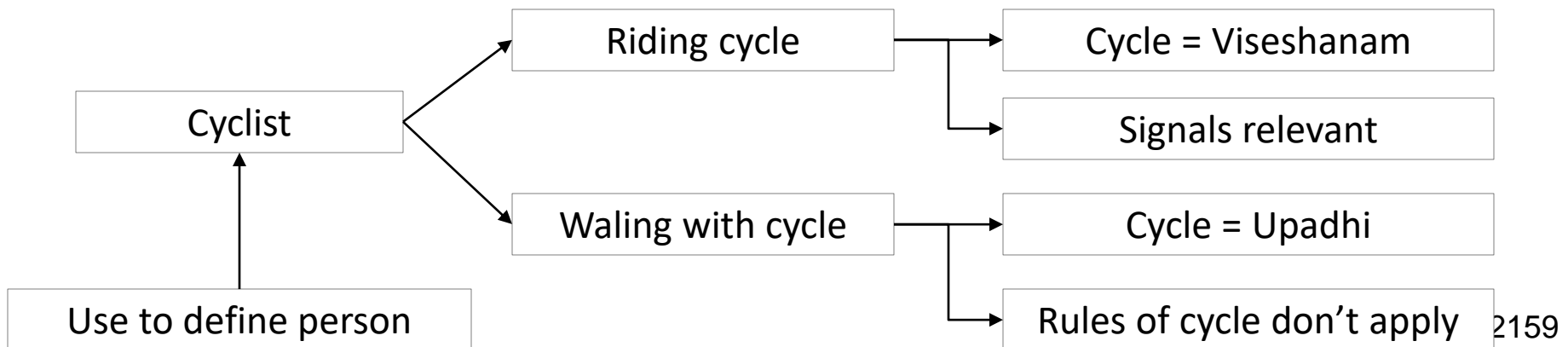


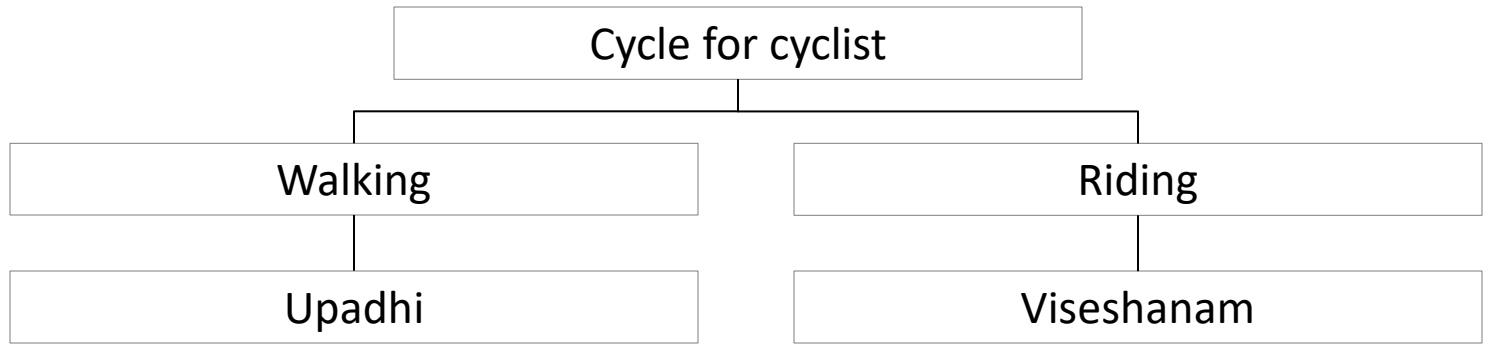
- Nila – being part of pot itself, separates Nila Ghata from red, yellow pot.



### Example :

- To reveal person among many.
- Use walking stick to identify person.
- Person called Dandi Purushaha.
- Danda = Purushasya Viseshanam, part of person.





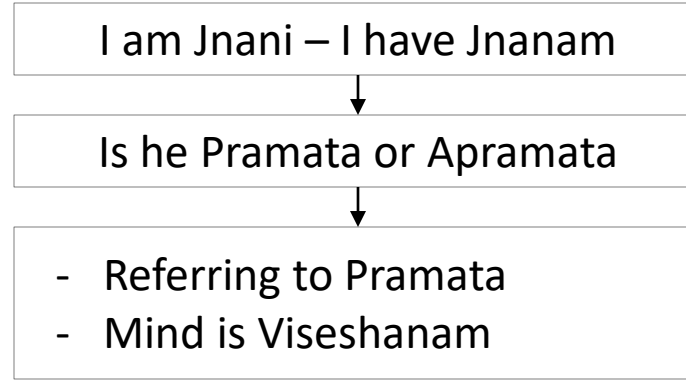
इत्थं प्रमातुरन्तःकरणं विशेषणं भवति, तस्य प्रमातृस्वरूपे प्रवेशात् । तथा प्रमेयचैतन्याद्वावर्त्य प्रमातृस्वरूपस्य बोधकत्वादन्तःकरणं व्यावर्तकं च भवति ।

- Avacheda angle... speciality : - Only Antahkaranam  
- No reflection
- Formless consciousness can't form any reflection.
- Reflection possible only with form.
- Nirvisesha Atma can't form reflection.
- Introducing reflection adds to confusion only.
- Abasa → Chidabasa or Chit Gaurava Dosha in Abhasa Vada.
- If you can explain with one consciousness, why bring 2<sup>nd</sup> – Reflected Consciousness.
- Mind is only mind.

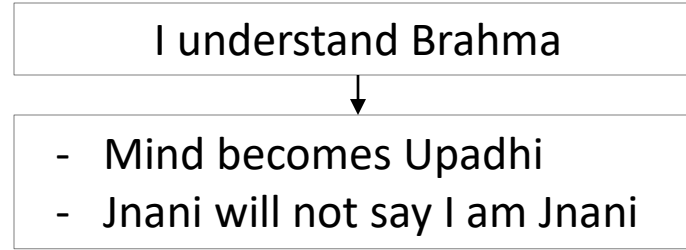


**Jnani – says :**

**I)**



**II)**



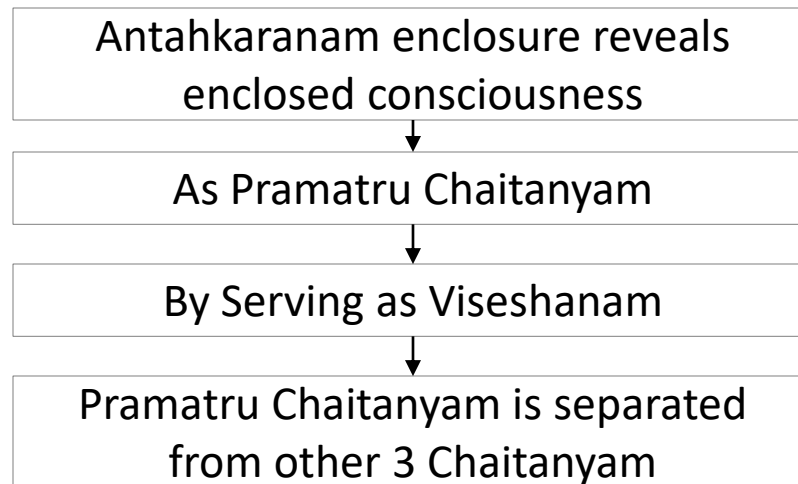
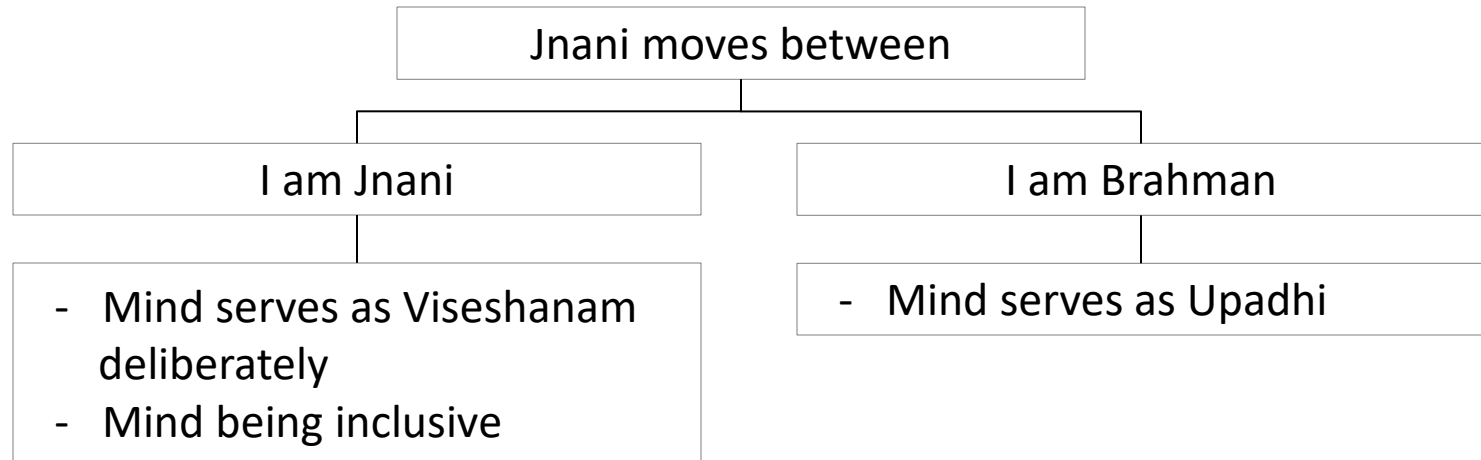
**Manisha Panchakam :**

यात्सौख्याम्बुधिलेश्लेशत इमे शक्यो निवृत्ता  
याच्चित्ते नितरां प्रशान्तकालने लब्ध्वा मुनिनिर्बृता ।  
यस्मिन्नित्यासुखाम्बुधाऊ गलिद्धिब्रह्मैव न ब्रह्मविद  
यः कश्चित्सा सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥ ५ ॥

yat saukhyambudhilesaleshata ime shakradayo nirvritah  
yaccitte nitaram prashantakalane labdhva munirnirvritah |  
yasmin nityasukhambudhau galitadhirbrahmaiva na brahmavit  
yah kashcit sa surendravanditapado nunam manisha mama ||5||

During its moments of utter quiet, a yogi's mind gains that Ocean of Bliss, a tiny droplet from which is sufficient to make Indra and others feel contented and happy. Such a one who has dissolved his individual intellect in this eternal Ocean of Bliss, is verily Brahman, not a mere Knower of Brahman – That rare one, whose feet are worshipped even by the very King of Gods indeed, he alone is my Guru; this is my firm conviction. [Verse 5]

- Who says I am Jnani?
- I am Brahman.
- Others feel : You are Ajnani.
- Mind not Viseshanam – Added
- Mind is Upadhi – separated.
- I am neither Jnani or Ajnani – I am Brahman.



- Prameya – Pramana – Prama Chaitanyam by serving as Viseshanam.
- 4<sup>th</sup> Pramatra Chaitanyam Vyavarthakam Bavati.
- Viseshanam topic over.
- Next – Upadhi.

### Revision (161) :

इत्थं प्रमातुरन्तःकरणं विशेषणं भवति, तस्य प्रमातृस्वरूपे प्रवेशात् । तथा प्रमेयचैतन्याद्वावर्त्य प्रमातृस्वरूपस्य बोधकत्वादन्तःकरणं व्यावर्तकं च भवति ।

- Nishchaladasa – differentiating Pramata – knower and Sakshi – witness principle.
- 1<sup>st</sup> : Avachedda Vada
- 2<sup>nd</sup> : Abhasa Vada
- Both Pramata and Sakshi refer to one and same consciousness only.

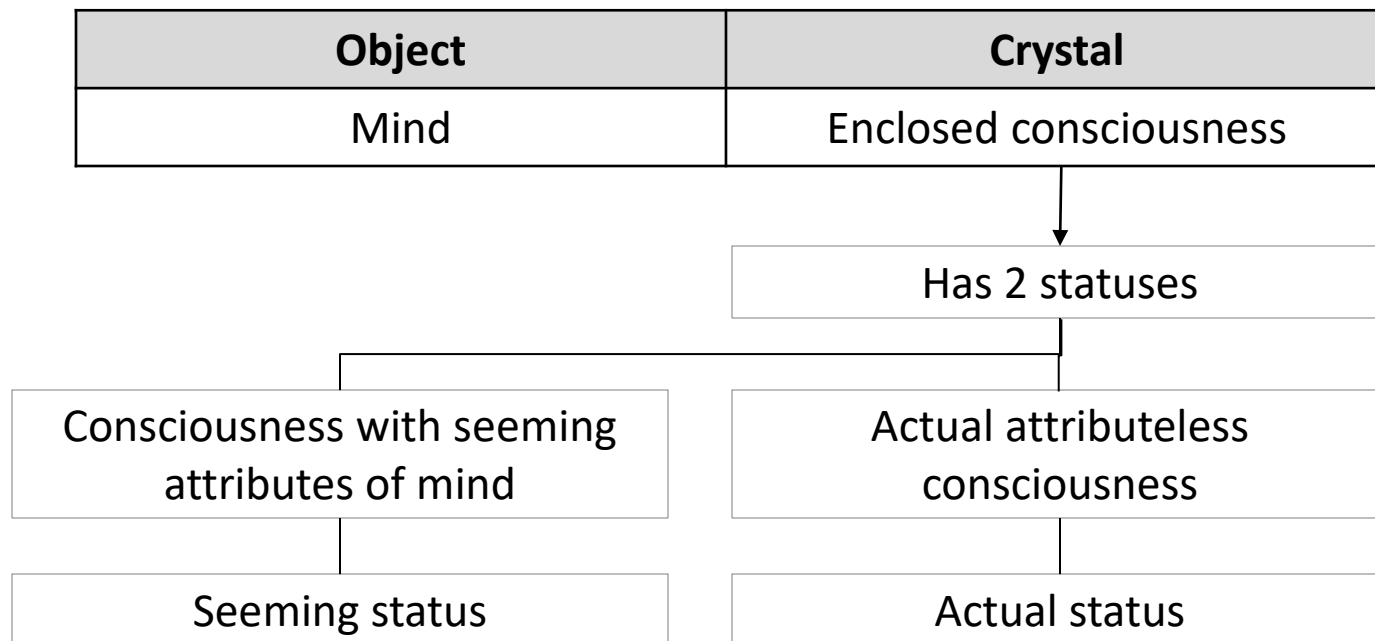
2 Names w.r.t. how we observe  
the consciousness

Both refer to consciousness  
enclosed within mind

- In the presence of mind, enclosed  
consciousness seemingly gets  
attributes of the mind.

- Actually not coloured status

- Because of proximity of mind, consciousness seemingly gets attributes of mind.
- Colourless crystal gets colour of proximate object.
- Crystal seemingly coloured, factually non-coloured.

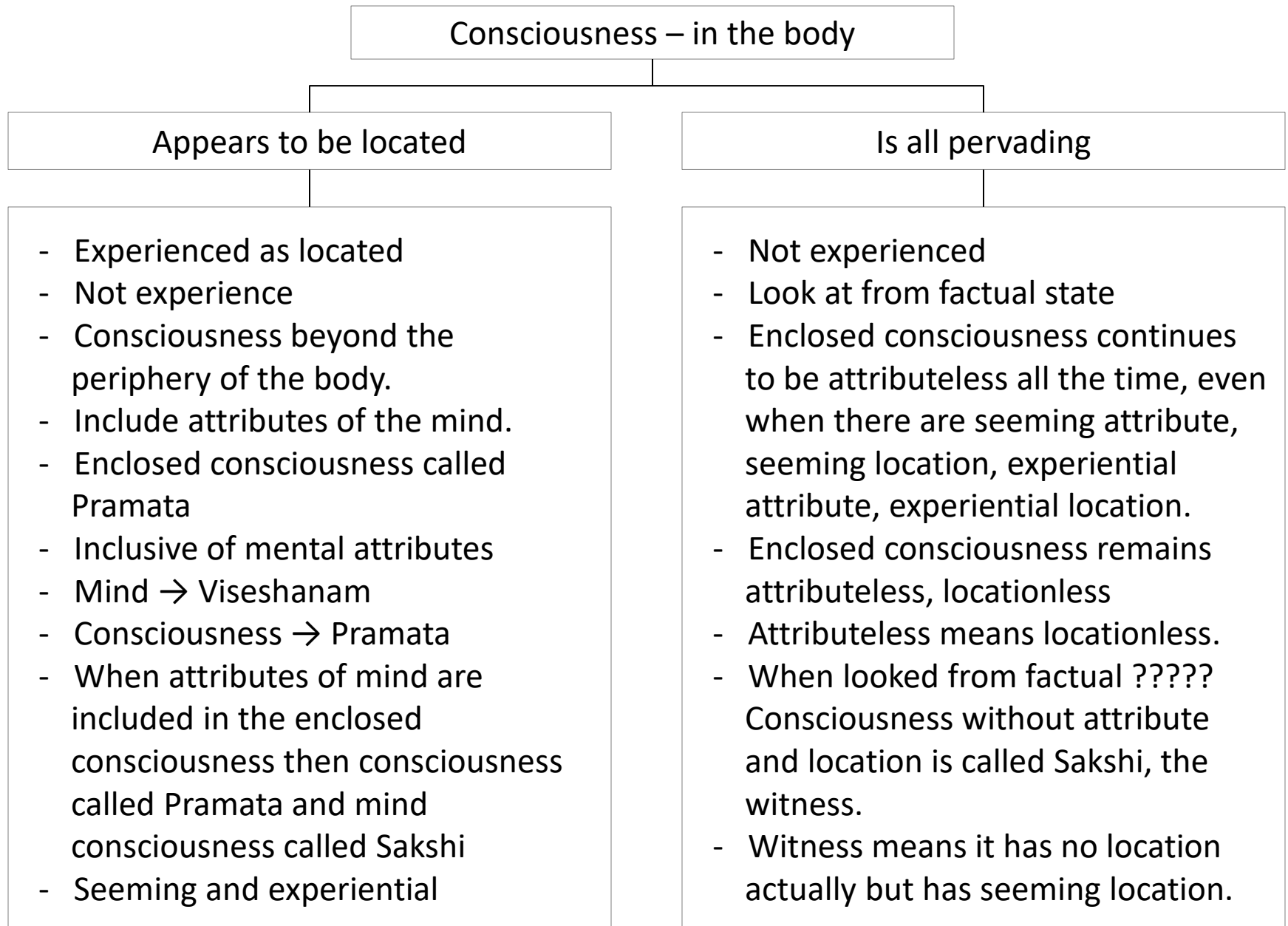


- **Because enclosed consciousness has got 2 statuses, you can refer to that as Pramata or Sakshi.**

### **1<sup>st</sup> Angle : Pramata**

- **Consciousness with seeming attributes, which appear in the proximity of the mind, consciousness inclusive of attributes is called Pramata the knower.**
- Seeming attributes are experienced.
- Crystal with seeming colour is experienced as coloured crystal.

- Seeming = Experiential attribute



## Enclosed dynamic invisible Consciousness

- Has seeming location
- **In context of Pramata, name of mind is Viseshanam.**

- Has no location factually
- Excluding seeming attributes from factual standpoint is called Sakshi, witness.
- **Mind given another name in context of Sakshi is Upadhi**

- Even though we change the name, enclosed consciousness remains attributeless.
- **Mind remains without being affected by Consciousness.**

## Pairs of words

In context of Pramata

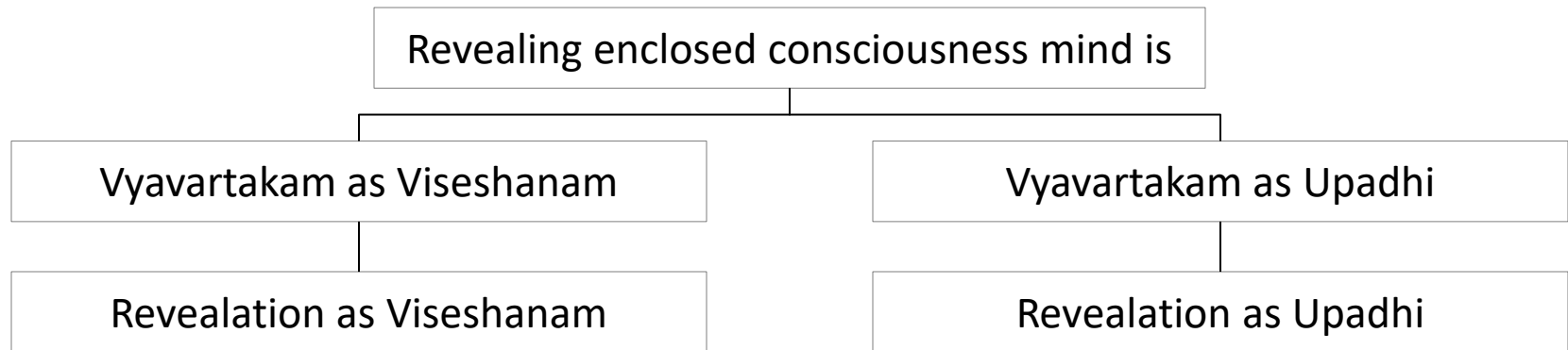
Name of Mind = Viseshanam

In context of Sakshi

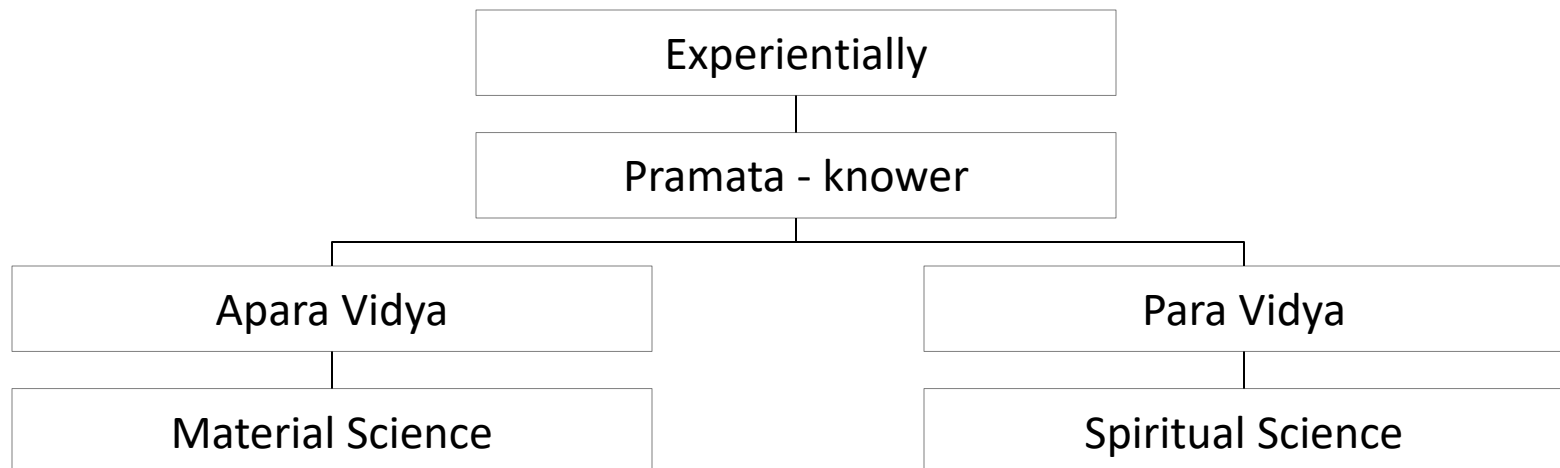
Name of Mind = Upadhi

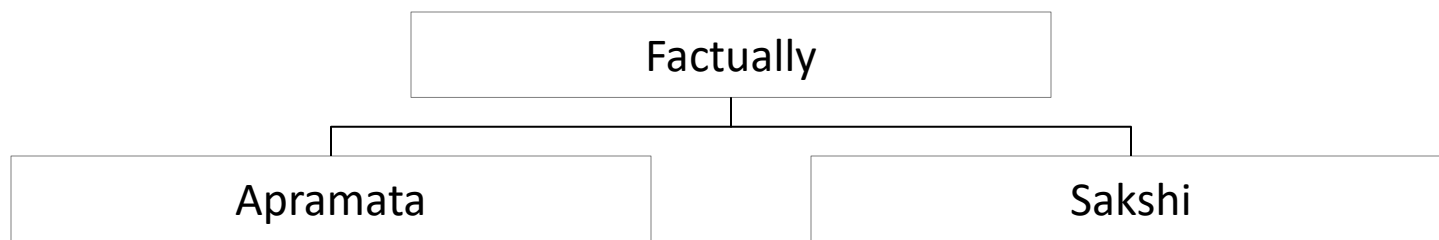
- In both contexts, mind is useful to reveal enclosed consciousness, either as Pramata or Sakshi.

- In both conditions mind functions as revealing enclosed consciousness by being the enclosure.
- Therefore mind called Vyavartakam, plays common role.



- Upadhi Rupena, Visesha Rupenava mind is Vyavartakam for the enclosed consciousness, not all pervading consciousness.
- Am I Pramata or Sakshi?
- Don't answer.
- Ask experientially – or Factually.





**What attributes I have :**

**Katho Upanishad :**

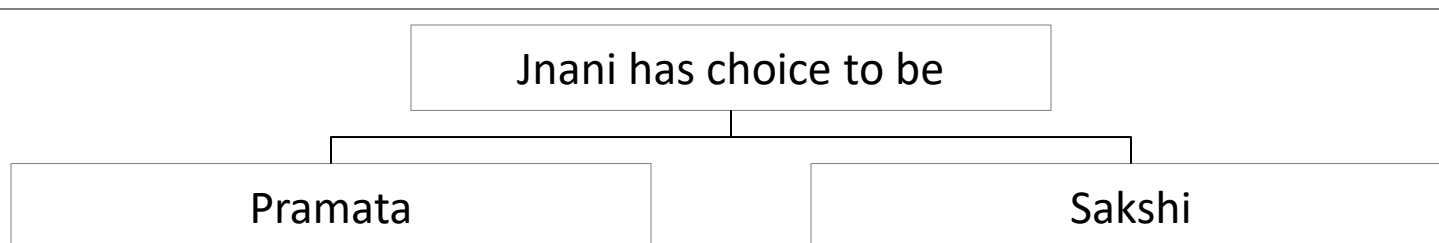
एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।  
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

Eko vasi sarva-bhut-antaratma, ekam rupam bahudha yah karoti,  
Tam-atma-stham ye 'nupasyanti dhirah tesam sukham sasvatam netaresam || 12 ||

(That) One (supreme) ruler, the soul of all beings, who makes His one form manifold... those wise men, who perceive Him as existing in their own Self, to them belongs eternal happiness, and to none else. [II – II – 12]

- Jnani has facility to go between - Pramata status and Sakshi status.

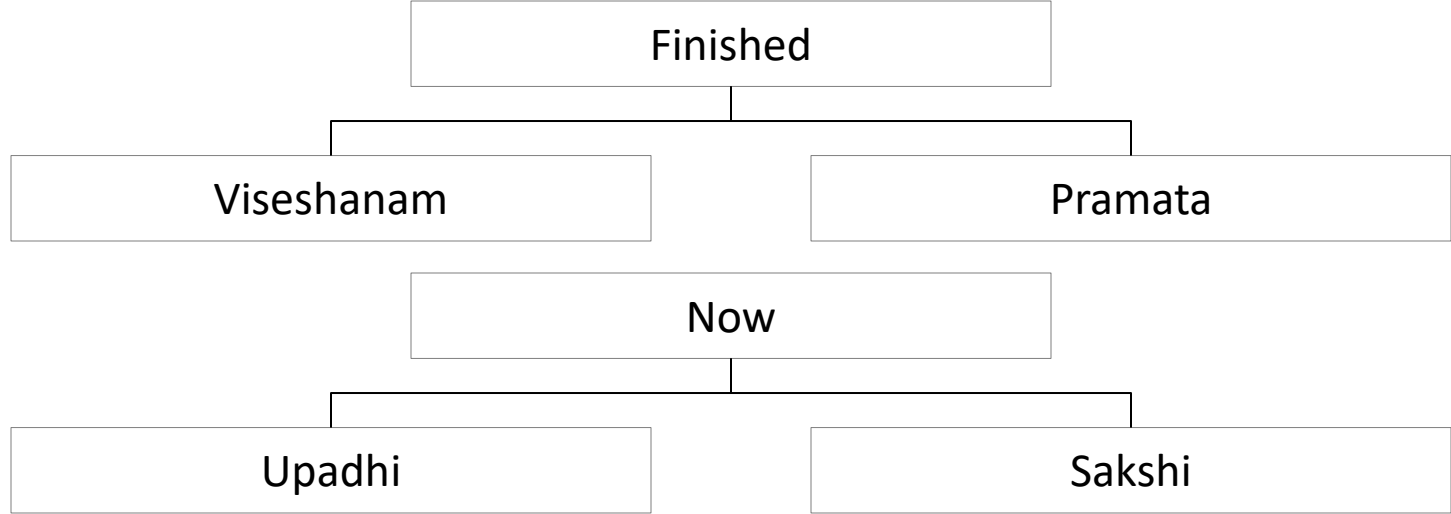
Sun going round earth	Factually
<ul style="list-style-type: none"> <li>- Experientially</li> <li>- Sunrise, sunset</li> </ul>	<ul style="list-style-type: none"> <li>- Earth goes round sun</li> </ul>



- Ajnani is choicelessly trapped in Pramata status is Samsari.



- Attributes are inclusive in the enclosed consciousness.
- It happens to be Viseshanam and also Vyavartakam.
- **Talks of only mind enclosed consciousness.**
- **Does not talk about all pervading consciousness.**



उपाधिलक्षणम् — यस्तु वस्तुस्वरूपे अन्तरेणैव प्रवेशं व्यावर्तको भवति स उपाधिरित्युच्यते । कार्यान्वयित्वे सति व्यावर्तकत्वे सति विद्यमानत्वमुपाधिलक्षणम् । नैयायिकमते ‘कर्णशङ्कुल्यवच्छिन्नं नभः श्रोत्रम्’ इत्युच्यते । तत्र कर्णगोलकं श्रोत्रस्योपाधिर्भवति । कर्णगोलकं श्रोत्रेन्द्रियस्वरूपे प्रवेशमन्तरेणैव बाह्यभूताकाशाद्विविच्य श्रोत्रेन्द्रियं बोधयति । तस्मात् कर्णगोलकं व्यावर्तकं भवति । ‘घटाकाशः प्रस्थपरिमितान्नस्यावकाशं ददाति’ इत्यत्र घट आकाशस्योपाधिरेव । प्रस्थपरिमितान्नावाकाशदात्राकाशस्वरूपे प्रवेशं विनैव घटो महाकाशाद्विभज्य घटाकाशं बोधयति । घटस्य पृथिवीकार्यत्वे- नावकाशप्रदत्वासम्भवादाकाशस्वरूपे प्रवेशो न युज्यते । तस्माद्घट आकाशस्योपाधिरेव ।

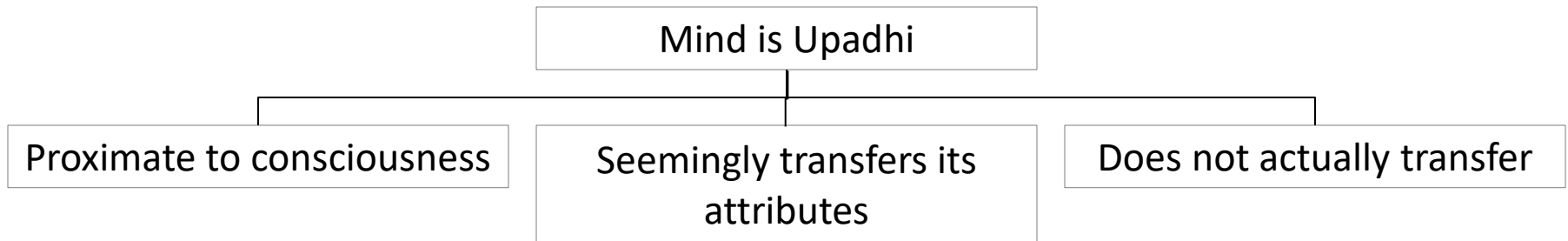
- Upadhi Lakshanam – 2 examples for definition of Upadhi.

- **Viseshanam = Attribute**

- **Upadhi = Adjunct, in the proximity, seemingly transfers the attributes but not actually.**

### 3 conditions of Upadhi :

- I. Actual non transference of attributes.
- II. Seeming transfer
- III. Exists in proximity.

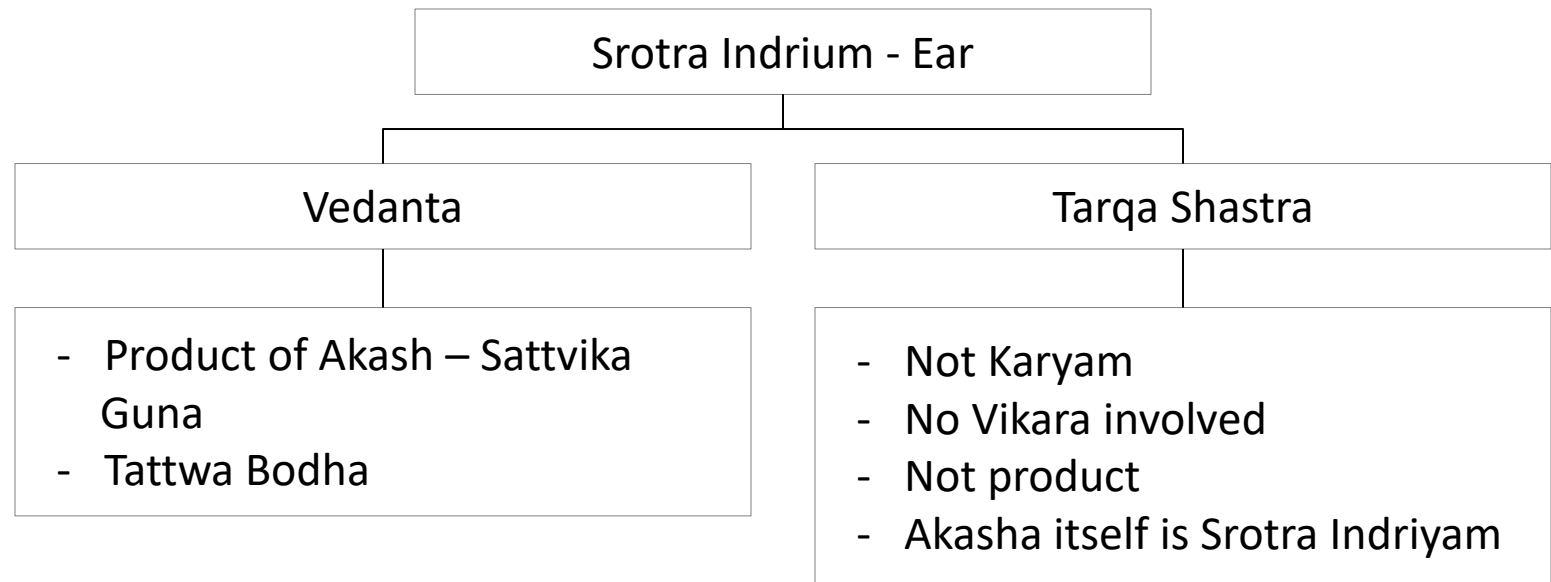


- Without actual transference, Vyavartako Bavati, reveals the object because of its proximity, it is called Upadhi.

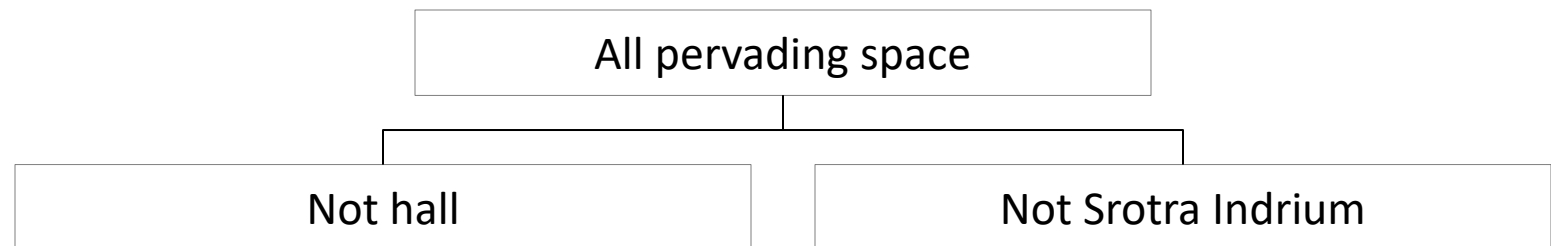
- **Enclosed consciousness called Sakshi only till enclosed mind is there.**

- Moment individual dead, mind has left the body, consciousness in the body continues, all pervading, infinite.
- Enclosure mind absent, consciousness is there in dead body.
- It can't be called Pramata or Sakshi.

- Both require mind as Viseshanam or Upadhi.
- Therefore we call it Vyavaritakam, compulsory for both Pramata and Sakshi statuses.
- It is proximate but does not transferring but it reveals, and is present, called Upadhi.
- Example : Nyaya Shastra page 41 – topic 62.



- What type of space?

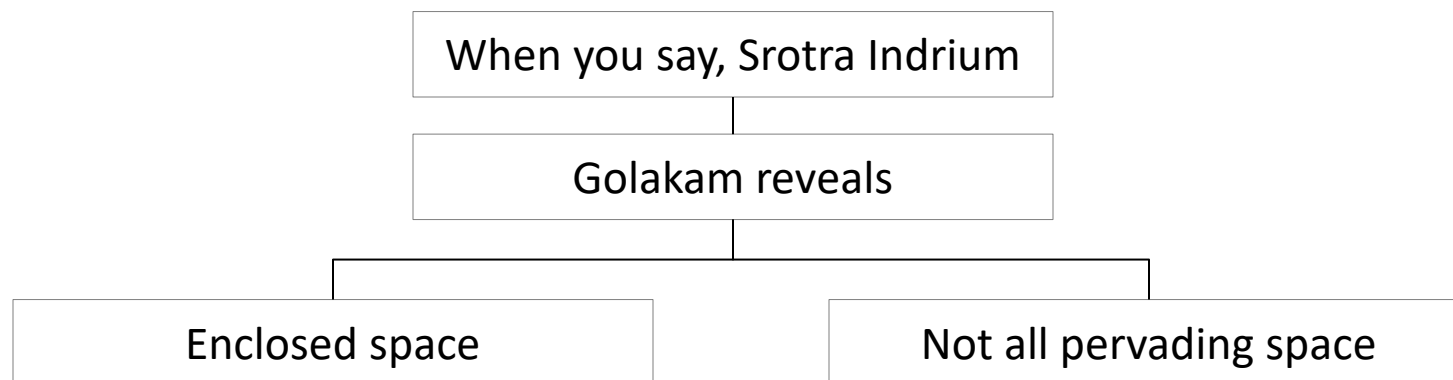


- Space becomes hall when space enclosed within wall.

- Space enclosed within physical ears becomes Srotra Indrium.
- When enclosed, Srotra Indrium gets capacity to hear and physical ears serves as Upadhi for Akasha to become hearing organ.
- It does not transfer any attribute but by its mere presence, it gives status of Srotra Indriyam.
- 1<sup>st</sup> example enclosed space is Srotra Indrium.
- Physical ear is Upadhi.

### Neiyayika – Matam :

- Physical part of ear, Golakam = Upadhi.
- Enclosed space = hearing organ.
- Does not contribute to hearing only serves as enclosure, adds no value in hearing power.



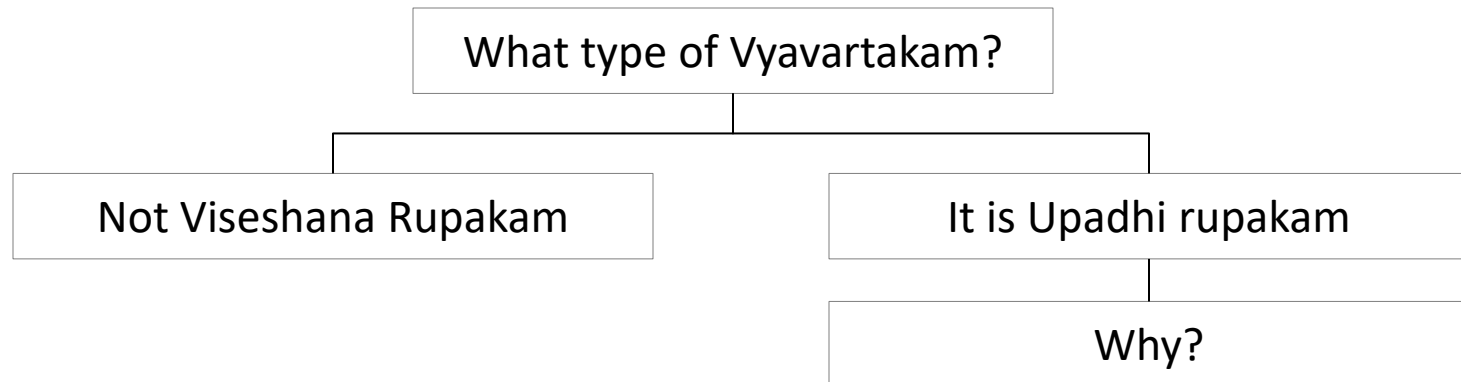
- Called Vyavartakam and Upadhi.

## 2<sup>nd</sup> Example :

- Space enclosed in a Vessel, which can accommodate – 1 ltr or 1 Kg.

Ghatakasha	Ghata 1 Kg / 1 Ltr
<ul style="list-style-type: none"><li>- Reveals space</li><li>- Accommodation power only with space among 5 elements</li></ul>	<ul style="list-style-type: none"><li>- Refers to enclosed space</li><li>- Ghata is Upadhi not Viseshanam</li></ul>

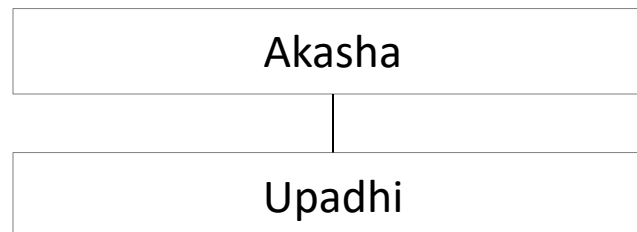
- Why not Viseshanam?
- In the accommodating nature of Akasha.
- Attribute of pot is not transferred to Akasha.
- Pot enclosure reveals enclosed space separating it from Mahakasha.
- It has Vyavartakam – separating status, separating from Mahakasha.



- Verb we are using is “accommodate”.
- It can refer to space which can accommodate.
- Pot does not have capacity to accommodate.
- Role of accommodation in hall belongs to space not wall or ground.
- Ground, chair, wall supporting you but not accommodating.
- Ceiling protects not accommodating.
- Accommodation job done only by Akasha.

**Definition :**

- Akasha Avakasha Pradatru – Akasham.
- Can’t extend to anything.
- Ghata Akasha – 1 Kg rice.
- Pot does not contribute to accommodation.
- Pot – product of earth, does not have attribute of accommodation.
- Accommodation has not been transferred to pot.



एवमेवान्तःकरणोपहितचैतन्यं साक्षीत्यत्र साक्षिणोऽन्तःकरणमुपाधिः । न ह्यन्तःकरणस्य साक्षिस्वरूपे प्रवेशो भवति । किन्त्वन्तःकरणं प्रमेयचैतन्याद्विविच्य साक्षिणं बोधयति। तस्मादेकमेवान्तःकरणं साक्षिण उपाधित्वेन प्रमातुर्विशेषणत्वेन च भवति । अन्तःकरणोपहितचैतन्यं साक्षी। अन्तःकरणविशिष्टचैतन्यं प्रमाता । उपाधिना युक्तम् उपहितम् इति विशेषणेन युक्तं विशिष्टम् इति चोच्यते । तत्रान्तःकरणविशिष्टः प्रमातैव कर्ता, भोक्ता, सुखी, दुखी, संसारी, जीवो भवति । इत्थम् अवच्छेदवादरीत्या प्रमात्रादिलक्षणं निरूपितम् ।

- Nischaladasa consolidates and concludes Avacheda Vada but in perspective Pramata
  - Not physical difference
  - Sakshi
- No change in body, mind, consciousness, only perspective difference caused by cognitive understanding.
- No new experience is intended or required – ordinary or mystic.
- **Based on understanding change perspective :**

**I am Pramata seemingly, I am Sakshi really.**

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्  
उन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु  
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan  
unmiṣan nimiṣannapi |  
indriyāṇīndriyārthēṣu  
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Pashyan, Sṛnvan, Sprichan, Jigran as Pramata...
- As Sakshi – Neiva Kinchit Karomi.
- Both statements are correct, not because of new experience but new perspective based on Shastra Pramanam.



- Experientially can't change = Kalpataru.
- Profound, Appaya Dikshitar wrong sub-commentary called Parimalam.
- Brahma Sutra – Bashyam – Bamati – Kalpatru – Parimalam.
- Person is Vedantic scholar only when he completes all 5 layers.
- Vachaspathi mishras Matram = Avacheda Vada.
- Panchagrantha Vedanta.

## Topic 215 :

(२१५) आभासवादरीत्या जीवसाक्षिणोः स्वरूपम् — आभासवादे आभाससहितान्तःकरणं जीवस्य विशेषणम्, साक्षिण उपाधिश्च भवति । अत एवाभाससहितान्तःकरणविशिष्टचैतन्यं जीवः । आभाससहितान्तःकरणोपहितचैतन्यं साक्षी । यद्यपि पक्षद्वयेऽपि विशेषणसहितचैतन्यं जीवः, स एव संसारी च; तथापि विशेष्यभागे चैतन्ये जननमरणादिसंसारो न सम्भवति।

### Abhasa Vada Rithya :

- Shankara does not take one Vada, uses all Vadas contextually.
- Avacheda Vada and Abhasa Vada used by Shankara.

### Manisha Panchakam :

ब्रह्मैवाहिम जगच्च सकलं चिन्मत्रिविस्तारितं  
सर्वं चैताद्विध्यया त्रिगुनायोशेषं मया कल्पितम् ।  
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले  
चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥

brahmaivaham idam jagacca sakalam cinmatravistaritam  
sarvam caitad avidyaya trigunaya'shesham maya kalpitam |  
ittham yasya dridha matih sukhatare nitye pare nirmale  
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||2||

He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his “ignorance” expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]

Surya	Space
Reflected in water	Enclosed within Pot

- Post Shankara Advaita, Acharyas wanted to hold one Vada, started refuting other.

To understand Mahavakyam	To understand Punar Janma of Jiva
- Avacheda Vada ideal in Jnana Khanda.	- Karma Khanda - Travel of Jiva - Abhasavada ideal <b>Gita :</b> - Chapter 2 – Verse 22

**Gita :**

वासांसि जीर्णानि यथा विहाय  
नवानि गृह्णाति नरोऽपराणि ।  
तथा शरीराणि विहाय जीर्णान्  
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

**vāsāmsi jīrṇāni yathā vihāya  
navāni gr̥hṇāti narō'parāṇi |  
tathā śarīrāṇi vihāya jīrṇāni  
anyāni saṁyāti navāni dēhī || 2-22 ||**

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

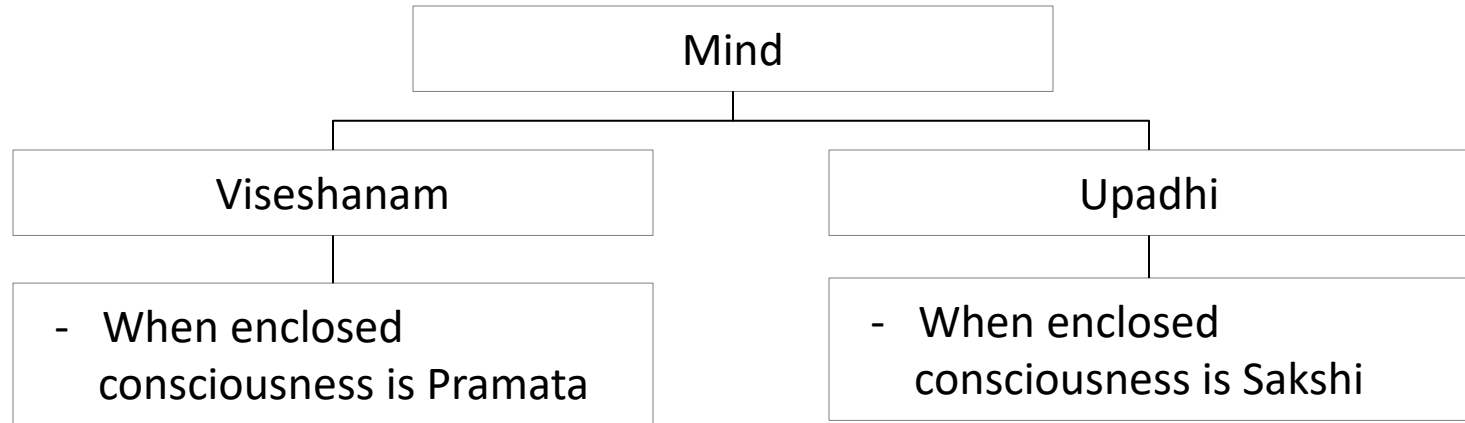
## What is important?

### Claim :

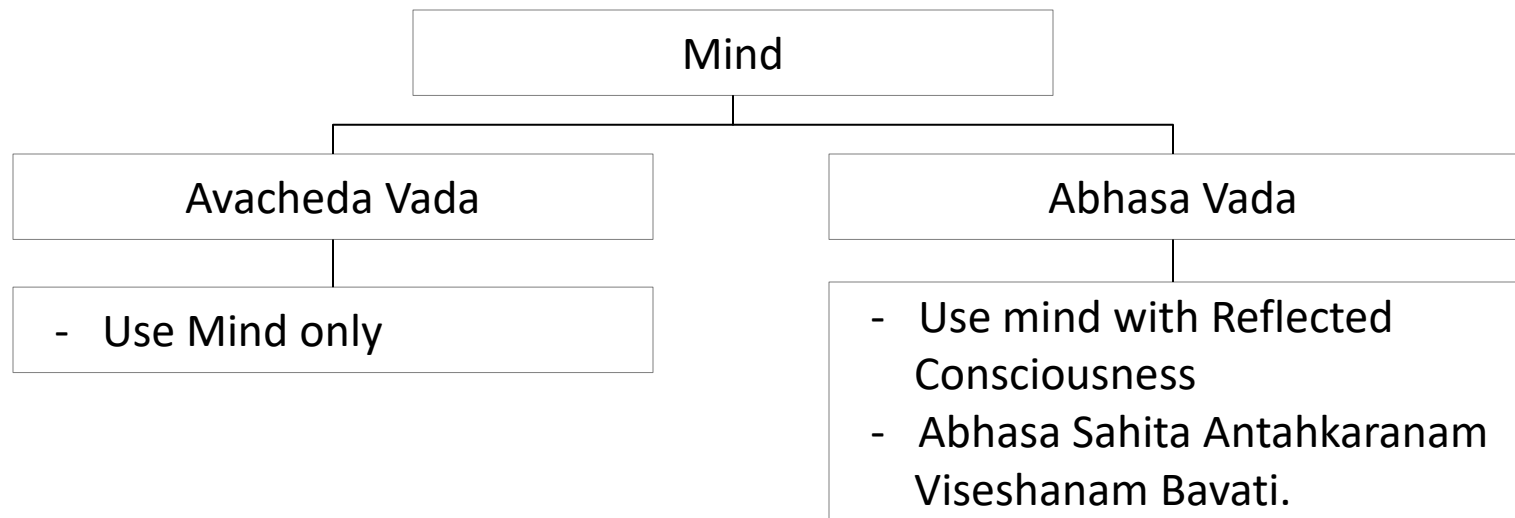
- Aham Sakshi Brahma Asmi.

### Avacheda Vada :

- Simple procedure.



- Both agree in all respects.



- Vachaspati Mishra does not want to talk about reflection of consciousness.
- Mind is Viseshanam, don't have to introduce Reflected Consciousness, Omits Reflected Consciousness.
- In Brahma Sutra – Vachaspati accepted reflection (One Occasion), generally he does not accept Reflected consciousness.

### Revision (162) :

(२१५) आभासवादरीत्या जीवसाक्षिणोः स्वरूपम् — आभासवादे आभाससहितान्तःकरणं जीवस्य विशेषणम्, साक्षिण उपाधिश्च भवति । अत एवाभाससहितान्तःकरणविशिष्टचैतन्यं जीवः । आभाससहितान्तःकरणोपहितचैतन्यं साक्षी । यद्यपि पक्षद्वयेऽपि विशेषणसहितचैतन्यं जीवः, स एव संसारी च; तथापि विशेष्यभागे चैतन्ये जननमरणादिसंसारो न सम्भवति ।

- Nishchaladasa defining Pramata + Sakshi in Avacheda and Abhasa Vada.

- **Enclosed consciousness alone is named Pramata and Sakshi.**

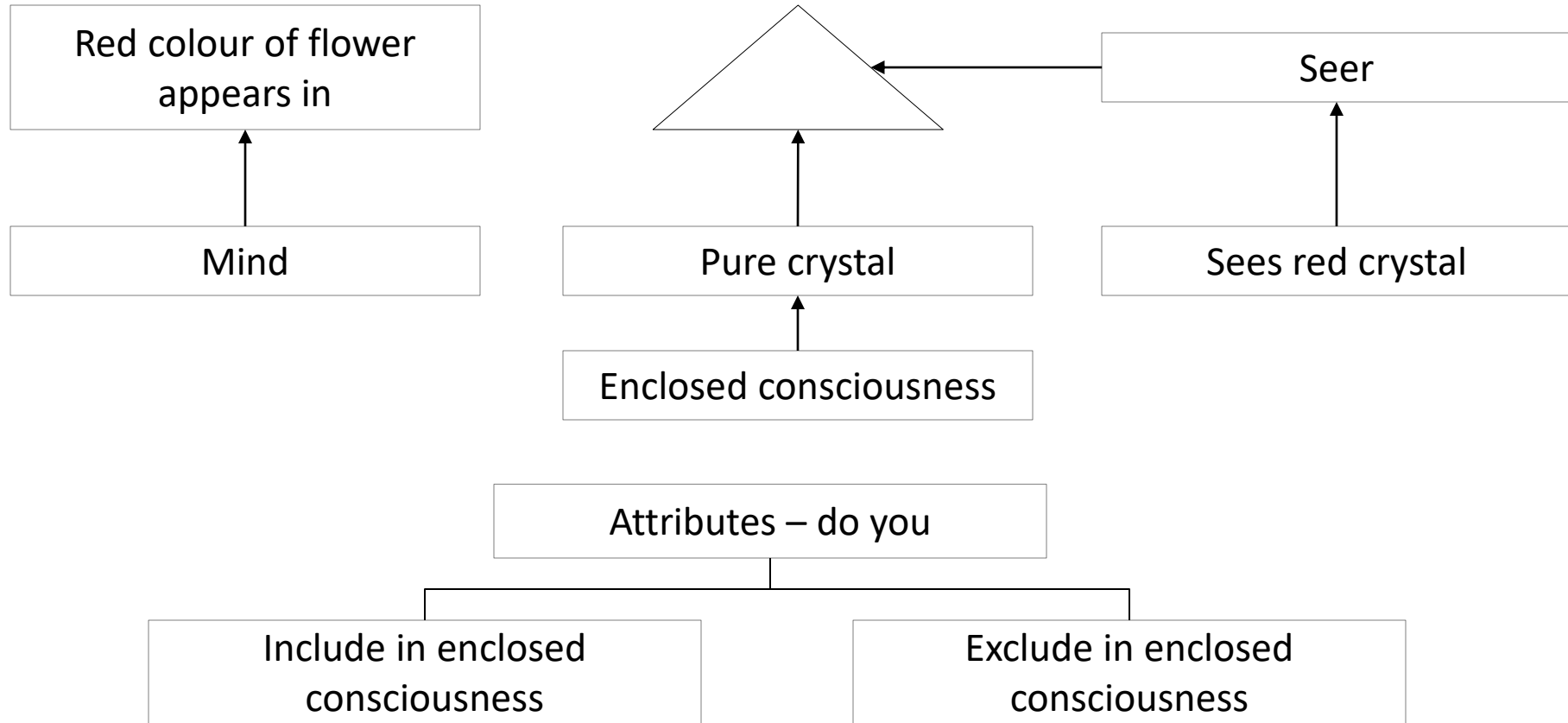
**I) Both names can be applied only to consciousness enclosed within the mind.**

- **In the absence of mind, consciousness can't have Pramata status or Sakshi status also.**

- Both statuses require enclosed consciousness required by the mind.

**II) Because of proximity of the mind, attributes of the mind appear in the enclosed consciousness.**

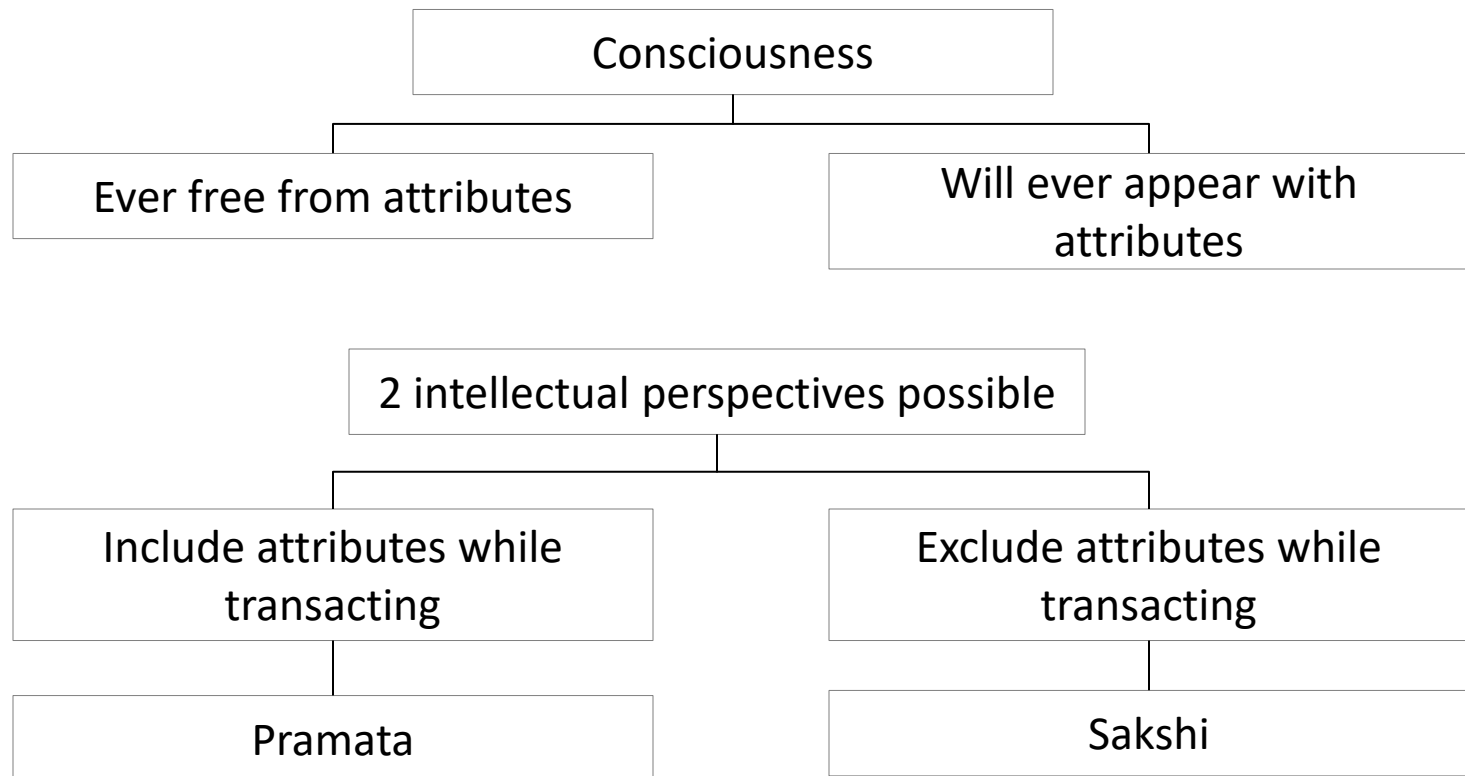
## Example :



- **Appearance of attributes can't be ???? Because they are in proximity ????**
- Consciousness appears to be located and finite in the proximity of the mind.
- **Appearance and experience of the attributes in the consciousness can't be avoided by Ajnani and Jnani.**

## Question :

- Whether the appearing attributes are included or excluded in consciousness?
- It is intellectual perspective.
- **Physically, we are not going to include or exclude because consciousness is always attributeless.**
- Appearance of the attributes will always be there.

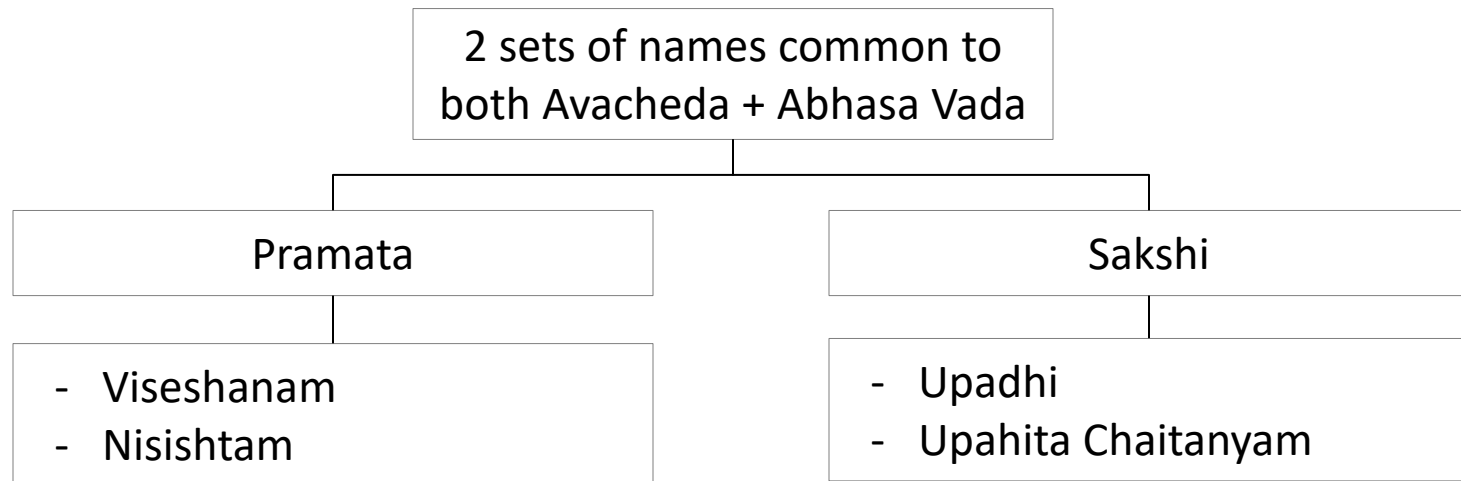


## Names with including Attributes :

- I) Enclosed Consciousness = Visishta Chaitanyam = Pramata.
- II) Mind and attributes = Viseshanam.

## Names by excluding attributes :

- I) Enclosed consciousness = Upahita Chaitanyam = Sakshi.
- II) Mind + attributes = Upadhi.
  - Two set of words refer to our perspective.
  - No change in mind, consciousness.
  - Factually nothing changes.
  - Difference only in our perspective.





- Where is the difference?

Avacheda Vada	Abhasa Vada
<ul style="list-style-type: none"> <li>- No Reflection Consciousness in the Mind</li> <li>- Only one consciousness</li> <li>- Eka Chaitanyam</li> </ul>	<ul style="list-style-type: none"> <li>- Accepts Reflected Consciousness in the Mind.</li> <li>- In the Mind, accept to reflected Consciousness in addition to Original Consciousness.</li> <li>- Bimba + Pratibimba Chaitanyam.</li> </ul>

- When you look at enclosed consciousness as Sakshi, status of mind is Upadhi.
- Pramata = Jiva = Antahkarana Visishta Chaitanyam.
- Abhasa Sahita Antahkarana Upahita Chaitanyam = Sakshi.

### Side Note :

- Normally in Vedanta :

Sakshi	Pramata
Asamsari	Samsari

### Mundak Upanishad :

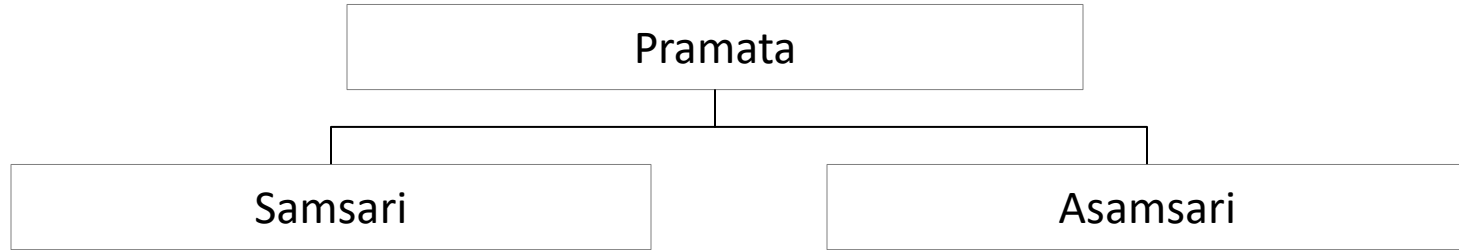
द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I  
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

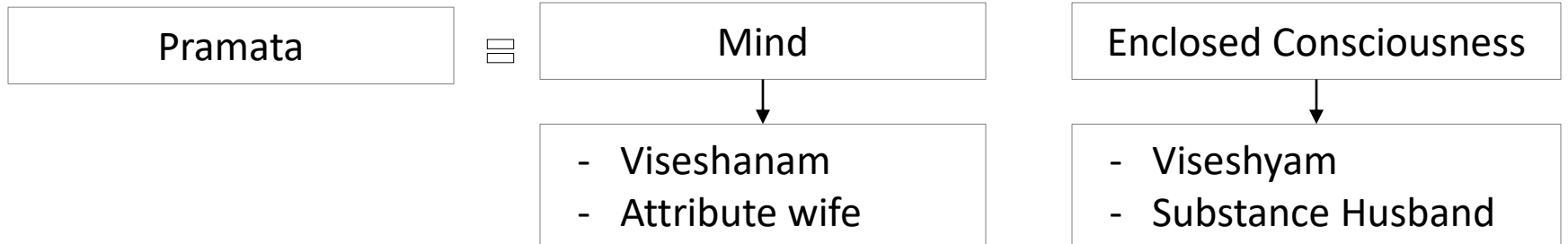
Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Anyaha	Anyaha
<ul style="list-style-type: none"><li>- Pramata</li><li>- Samsari</li><li>- Jiva</li></ul>	<ul style="list-style-type: none"><li>- Sakshi</li><li>- Asamsari</li></ul>

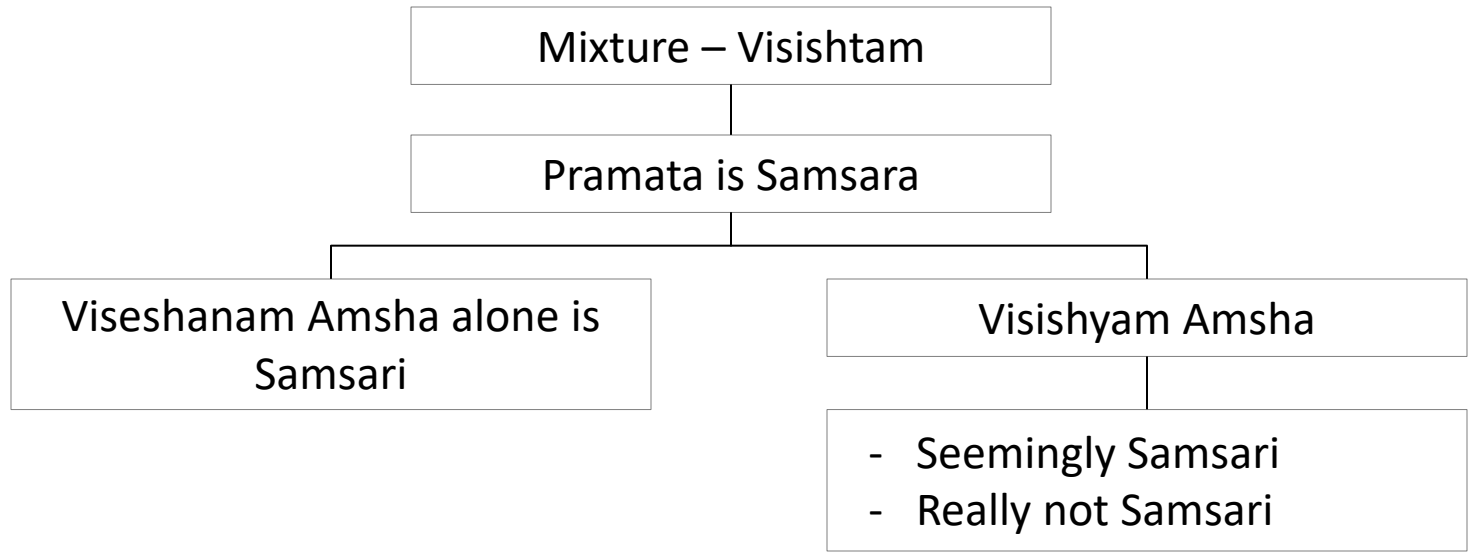
- Only mind part of Jiva is Samsari.
- Consciousness part of Jiva is not Samsari.
- Partial Pramata is Samsari.



### 3 Sanskrit words :



- Couple = Mixture called Visishtam



- This holds good in Abhasa and Avacheda Vadas.
  - Yayapi : Eventhough.
  - In both Vadas, Visishta Chaitanyam, mixture is called Jiva and Samsari.
  - Thatapi, Still.
- **In substance part – Sakshi Chaitanyam, Sakshi is totally Asamsari, Pramata is only partially Samsari.**
  - **Pramata totally not Samsari.**

तस्माद्विशेषणमात्रे संसारः पर्यवस्यति; स एव विशिष्टचैतन्ये प्रतीयते ।

## Conclusion :

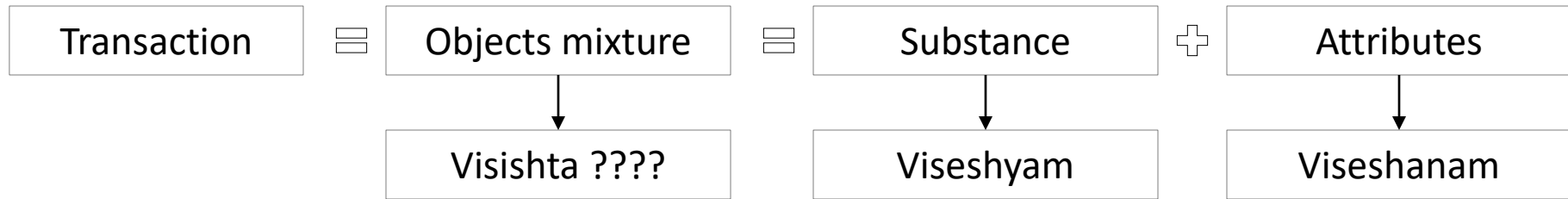
- In both Vadas, Samsara is there and even though, only is Viseshanam Samsari is there, we attribute Samsara to the mixture and say Visishta Chaitanyam Pramata is Samsari.
- We attribute the mixture.
- What is difference?

Avacheda Vada	Abhasa Vada
<ul style="list-style-type: none"><li>- Viseshanam is Samsara</li><li>- Viseshanam is mind</li></ul>	<ul style="list-style-type: none"><li>- Viseshanam is mind + Chidabhasa.</li><li>- In Viseshyam, only Bimba Chaitanyam is kept aside note, general information, very interesting.</li></ul>

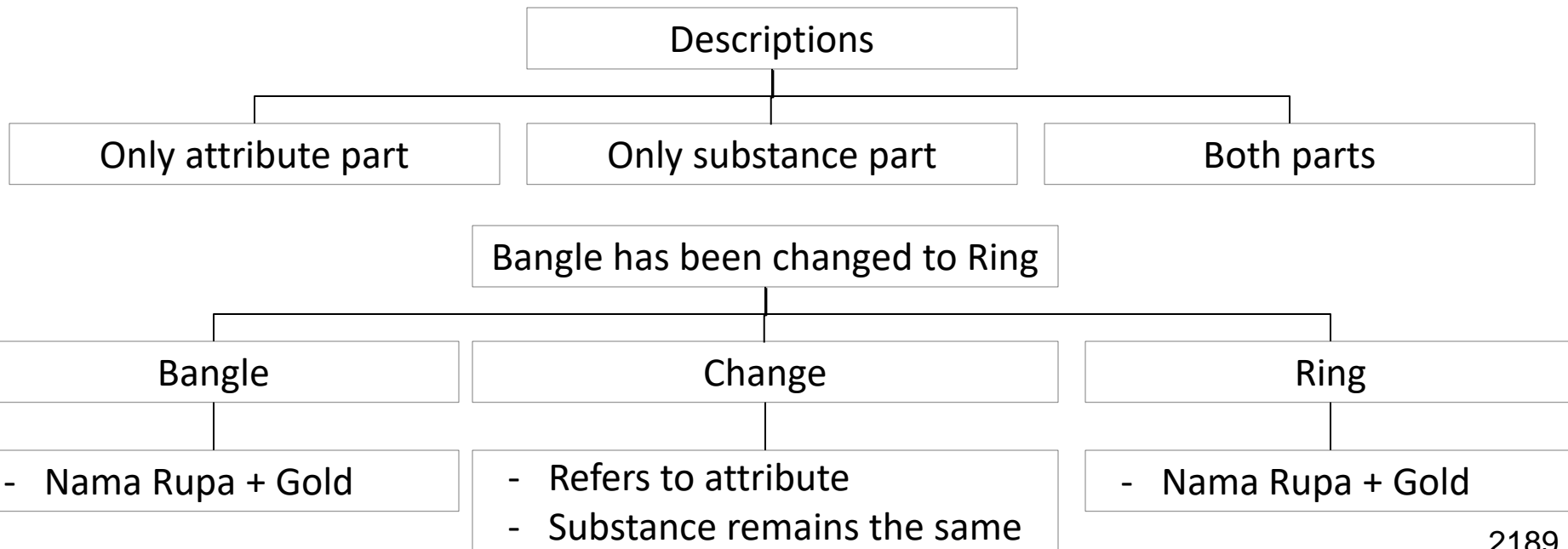
(१) क्वचिद्विशेषणगतधर्माणां व्यवहारो विशिष्टे भवति । (२) क्वचिद्विशेष्यगतधर्माणां व्यवहारो विशिष्टे भवति । (३) क्वचिद्विशेषणविशेष्योभयगतधर्माणां व्यवहारो विशिष्टे भवति । तद्यथा — (१) 'दण्डेन घटाकाशो नश्यति' इत्यत्र विशेषणीभूतघट एव दण्डेन नश्यति, न तु विशेष्यभूताकाशः । तथापि विशिष्टे घटाकाशे नाशः प्रतीतो भवति । (२) 'कुण्डली पुरुषः स्वपिति' इत्यत्र विशेषणे कुण्डले स्वापो नान्वेति; विशिष्ये पुरुषे तु स्वापः सम्भवति । तथापि 'कुण्डलविशिष्टः स्वपिति' इति विशिष्टे स्वापव्यवहारो भवति । (३) 'आयुधपाणिः पुरुषो योद्धुं याति' इत्यत्र विशेषणस्यायुधस्य विशेष्यस्य पुरुषस्य च युद्धाय गमनादुभयोरपि धर्मो विशिष्टे व्यवहियते ।

## Finer differences in day to day transactions :

- Linguistic Nuances.
- We deal with several objects, mixtures of substance and attributes.
- Chair, table, body.



- Amsha Dvayam Visishta Padartha.
- When we describe substance, we describe Visishta Padartha, mixture.



- If Gold changes to plastic, wedding cancelled!
- Sometimes description belongs to Viseshyam, Viseshanam, Visishtam (Both).



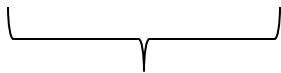
Ubayam

I) Descripture belonging to attribute part – extended to mixture.

II) Description belongs to substance part – extended to mixture.

**Jnani says :**

- **I am all pervading**

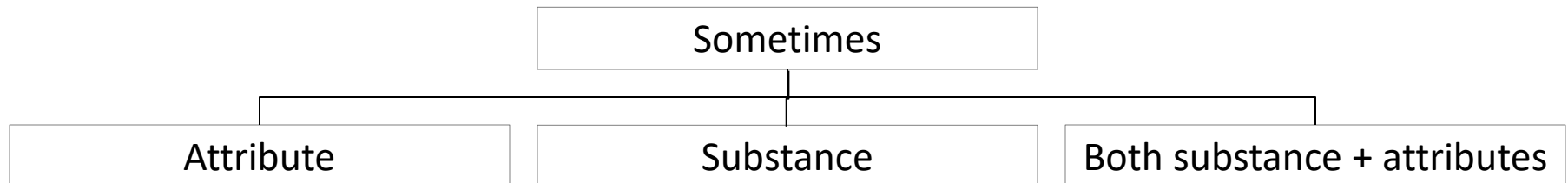


**Atma part only – substance only**

- **Not attribute body, mind, sense organs.**

III) Attribute belonging to both – extended to mixture.

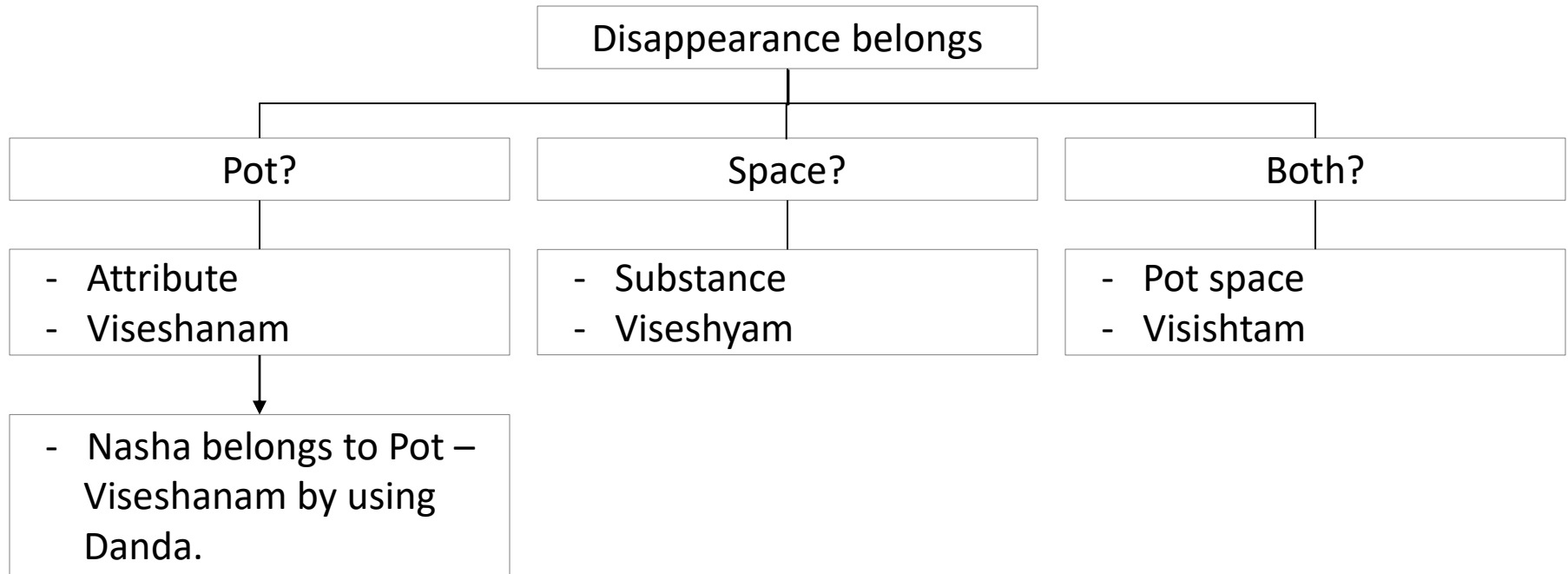
- Description belongs to mixture only.



## Examples for each one :

### I) Viseshana Amsha :

- Pot broke – pot space only when pot is there.
- We say : “Pot space is gone”.



- Viseshya Buta – Space – not destroyed.
- Pot space is not available now.

## Viseshya Amsha example :

### II) Kundalam = Earring.

Kundali	Purusha	Svapiti
<ul style="list-style-type: none"><li>- Earringed</li><li>- Viseshanam</li></ul>	<ul style="list-style-type: none"><li>- Person</li><li>- Viseshyam</li></ul>	<ul style="list-style-type: none"><li>- Mixture goes to sleep</li></ul>

- Sleep does not belong to Viseshanam.
- Description belongs to Viseshyam.
- Purushaha – Svapiti.
- Many people lying together.
- To identify : Say “Kundali Svapiti”

### III) Ayudha Panihi Purusha Yudhyum Vyati :

Ayudha Panihi Purusha	Yudhyum Vyati
<b>Armed Person :</b> <ul style="list-style-type: none"><li>- Armed – Viseshanam</li><li>- Person – Viseshyam</li></ul>	<ul style="list-style-type: none"><li>- Goes to war</li></ul>

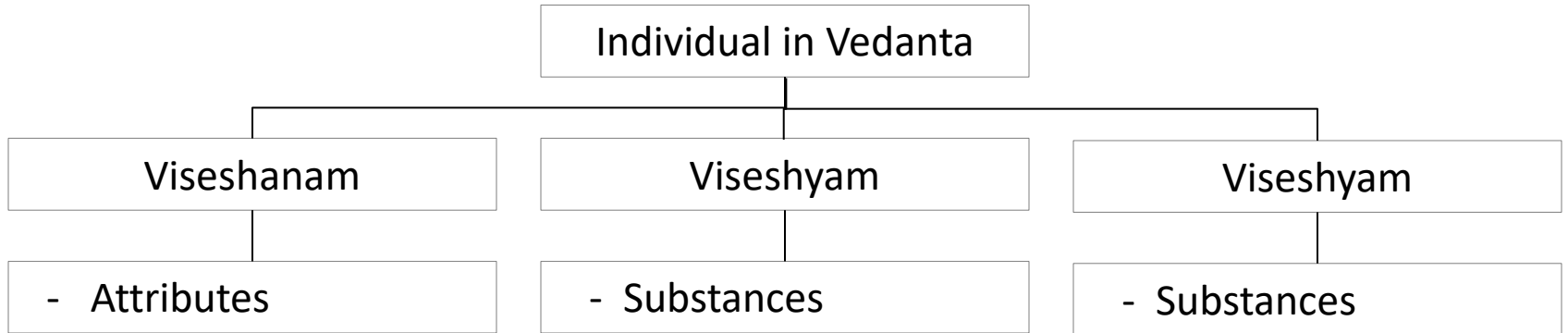
- Going person to both – not weapon or person alone.
- Going belongs to attribute and substance.
- Description of both expressed in the mixture.



## Example :

- Jiva is Mukta, Jiva is Samsari.
- Ask : Samsara – belongs to
- Viseshana Bhaga, Viseshya Bhaga or Ubhaya Bhaga?

प्रकृते त्ववच्छेदवादेऽन्तःकरणं विशेषणम्, आभासवादे आभाससहितान्तःकरणं विशेषणम्; द्वयोरपि पक्षयोश्चैतन्यं विशेष्यम् । तस्मिंश्चैतन्ये जन्मादिसंसारो न सम्भवति । किन्तु विशेषणस्यान्तःकरणस्य वा आभाससहितान्तःकरणस्य वा धर्मभूतो यो जन्मादिरूपः संसारः सोऽविवेकिभिर्भ्रान्त्या विशिष्टचैतन्ये व्यवह्रियते । व्यवहारो नाम प्रतीतिः कथनञ्च । अनया रीत्या आभासवादावच्छेदवादयोर्भेदोऽवगन्तव्यः ।



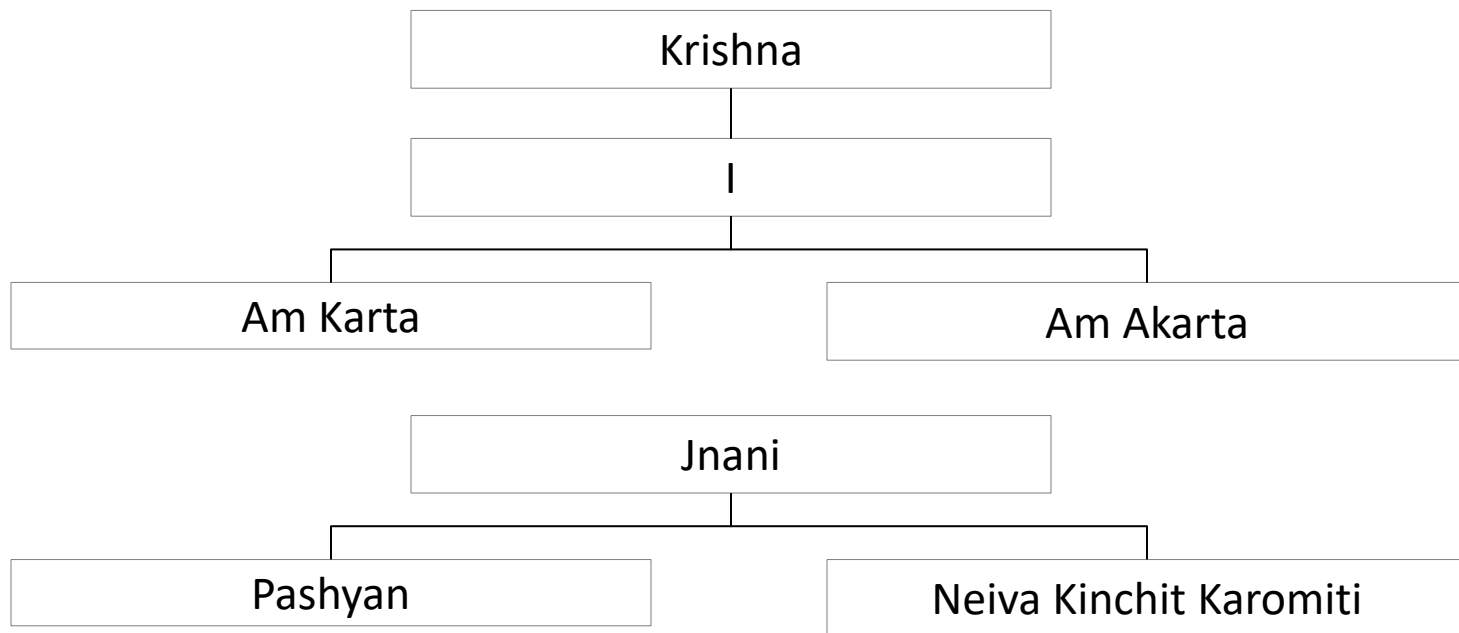
- I am Samsari – I am Nitya Mukta.
- I – Same.

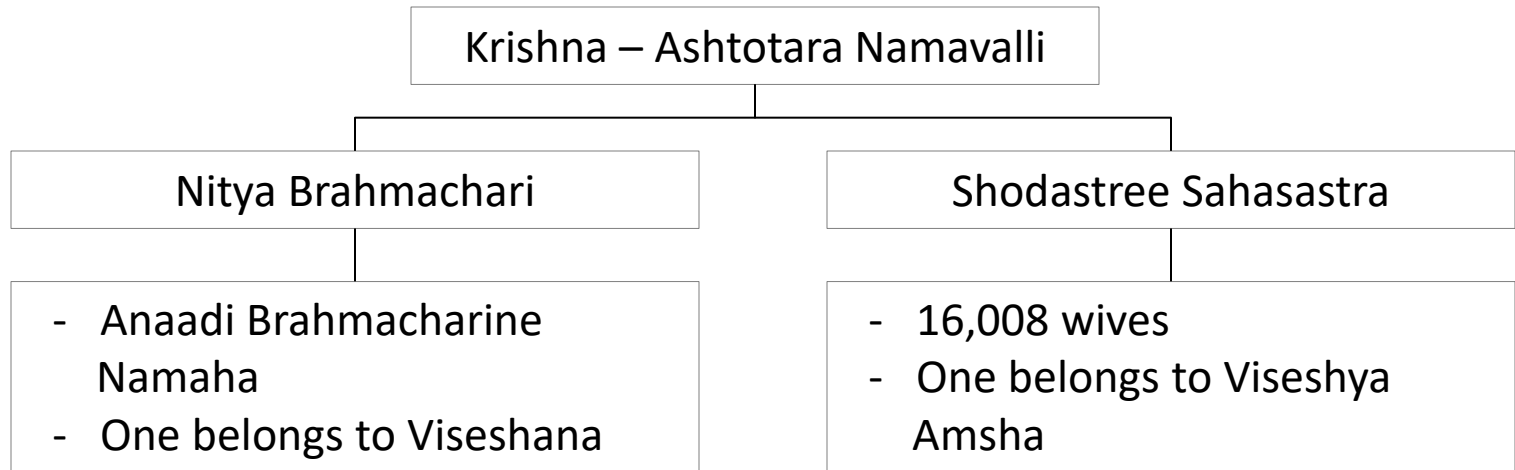
Gita :

चातुर्वर्ण्यं मया सृष्टं  
गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां  
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ  
guṇakarmavibhāgaśaḥ |  
tasya kartāramapi māṃ  
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.  
[Chapter 4 – Verse 13]

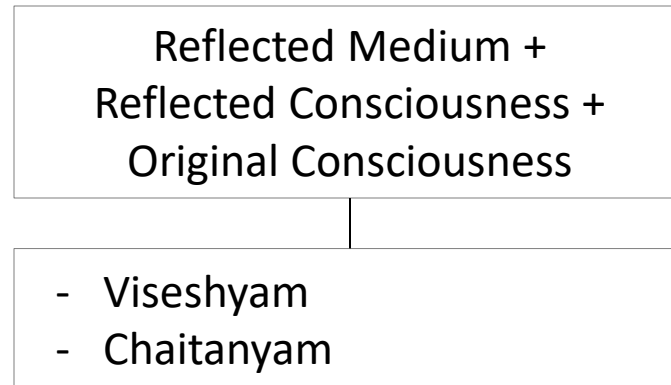




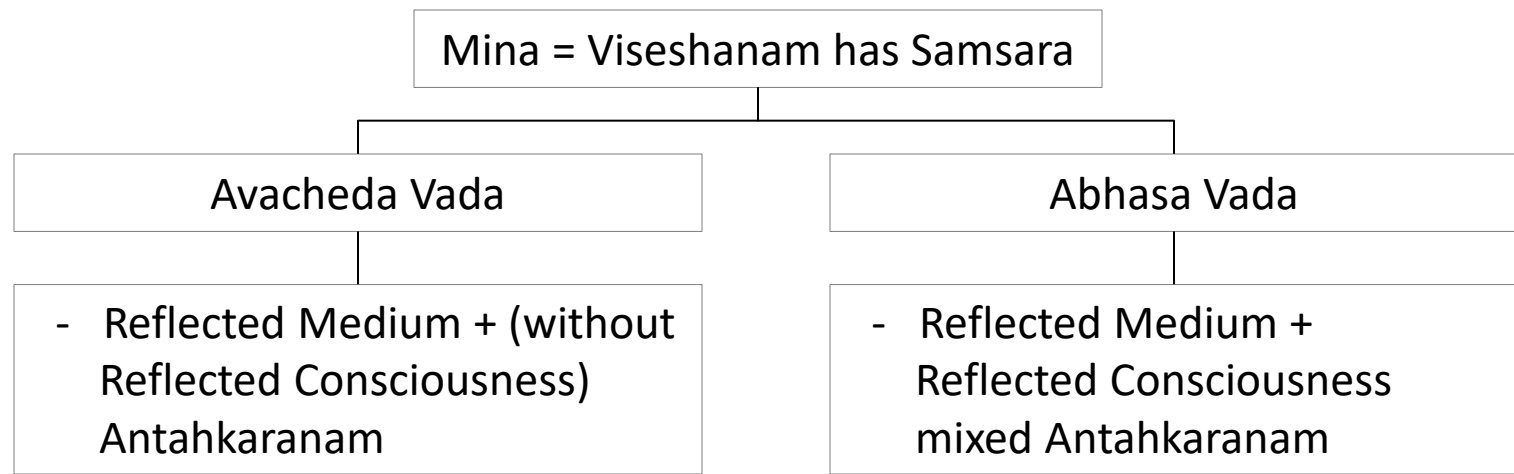
- We apply to mixture Krishma / Jnani.

### **Consolidation : Beautiful Paragraph**

### **In Abhasa Vada and Avacheda Vada :**



- In enclosed consciousness Original Consciousness, there is no Samsara.
- In Viseshanam Samsara is there.



- Samsara never belong to original chit even when you say I am Samsari.
- Ignorant people, attribute to Visishta Chaitanya mixture loosely.

### Example : Newspaper

- Some terrorists, Hindus, Muslim are terrorists.
- Don't generalise.
- Generalisation is problem.

Body is old	I am old
- Fact	- Generalisation - Apply old to body, mind, Chidabhasa and chit

- Jnani does not negate disease, old age, dialysis...
- I am old – clear about Viseshanam and Viseshyam.

Gita :

मात्रास्पर्शास्तु कौन्तेय  
शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्या  
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparsāstu kauntēya  
śītōṣṇasukhaduḥkhadāḥ |  
āgamāpāyinō'nityāh  
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- At that time remember – I – Sakshi am free.

Gita :

न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |  
ajō nityaḥ śāśvatō'yaṃ purāṇah  
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Voice chokes because of old age.
- Intense physical pain... Jnani sheds tears, natural to Anatma.
- **Jnani is aware, I am Sakshi, Nitya Mukta Brahma.**
- This is called Jeevan Mukti.
- This is theory and application.
- Attribute – Nama Rupa.
- Trayam Va Idam Nama Rupam karma Jagat.

### Brihadaranyaka Upanishad :

त्रयं वा इदम्—नाम रूपं कर्म;  
 तेषां नाम्नां वागित्येतदेषामुक्थम्,  
 अतो हि सर्वाणि नामान्य् उत्तिष्ठन्ति ।  
 एतदेषां साम, एतद्धि सर्वैर्नामभिः  
 समम्; एतदेषां ब्रह्म,  
 एतद्धि सर्वाणि नामानि बिभर्ति ॥ १ ॥

trayaṃ vā idam—nāma rūpaṃ karma;  
 teṣāṃ nāmnāṃ vāgityetadeṣāmuktham,  
 ato hi sarvāṇi nāmāny uttiṣṭhanti |  
 etadeṣāṃ sāma, etaddhi sarvairnāmabhiḥ  
 samam; etadeṣāṃ brahma,  
 etaddhi sarvāṇi nāmāni bibharti || 1 ||

This (universe) indeed consists of three things: name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Sāman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names. [1 - 6 - 1]

- Nama Rupa – Mithya – accept Shad Vikaras of Nama Rupa – Upadhi.
- I am Upahita Chaitanyam.

- Therefore, Aviveki, ignorant because of confusion, make generalisation – I am Samsari.

## Vyavahara :

- Experience, thought pattern.
- Watch your general mental pre-occupation.
- **What are thoughts when not in worldly Vyavahara? No transactions – mental chatterings.**
- **Do I feel – I am miserable Samsari going through miserable Prarabdha, waiting to die, Δ format centric thought or internal thoughts experience (Pratiti) .**

## Taittiriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।  
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।  
द्रविणं सवर्चसम् । सुमेध अमृतोक्षितः ।  
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vṛkṣasya rerivā | kīrtiḥ pṛṣṭhaṁ gireriva |  
ūrdhvapavitro vājinīva svamṛtamasmī |  
draviṇaṁ savarcasam | sumedha amṛtokṣitaḥ |  
iti trīśaṅkorvedānuvacanam || 1 ||

“I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

## Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।  
evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

Predominant thought

Mukti thought

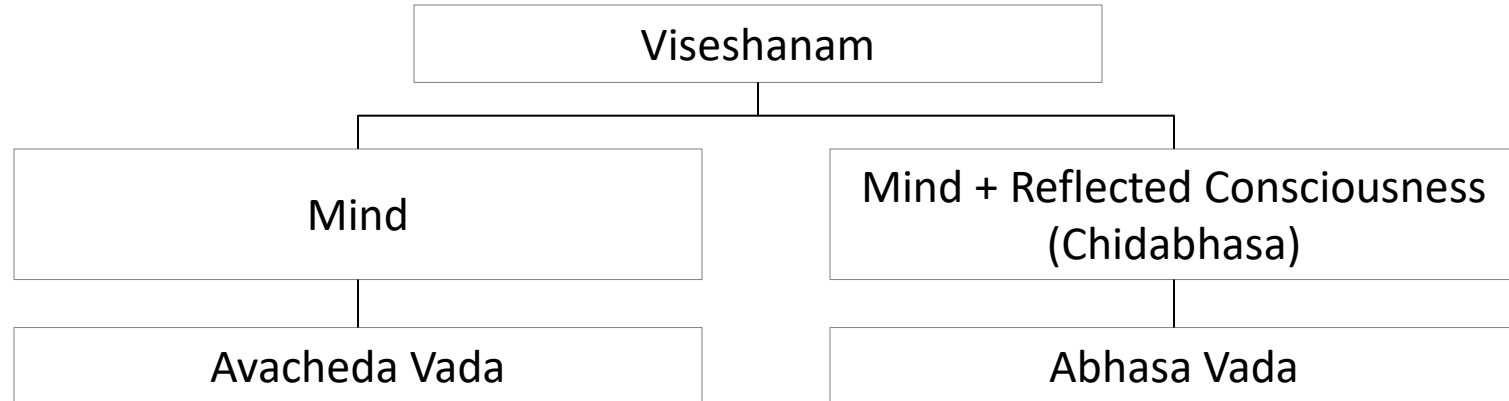
Samsara thought

- Only I will know.
- Guru = You are Jeevan Mukta.



• **What is my general conversation? Complaint ridden conversation indicates Samsara.**

- Complaint ridden conversation – Ridden conversation.
- Complain about oneself, family ?????
- Predominantly conversation complaint ridden means thoughts are also full of complaints = Kathanam, Samsaric words.
- Because of Branti, non-discrimination.
- In this manner, you must know difference between Avacheda and Abhasa Vada.



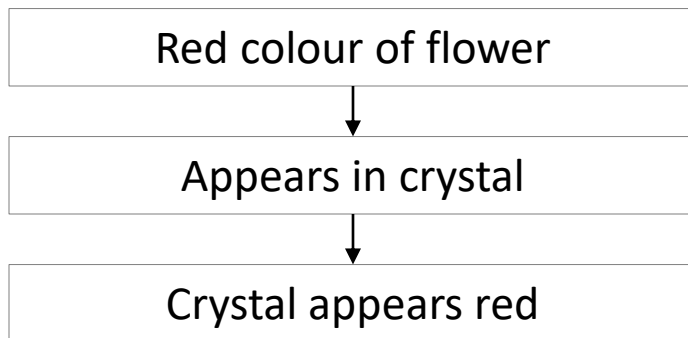
## Revision (163) :

प्रकृते त्ववच्छेदवादेऽन्तःकरणं विशेषणम्, आभासवादे आभाससहितान्तःकरणं विशेषणम्; द्वयोरपि पक्षयोश्चैतन्यं विशेष्यम् । तस्मिंश्चैतन्ये जन्मादिसंसारो न सम्भवति । किन्तु विशेषणस्यान्तःकरणस्य वा आभाससहितान्तःकरणस्य वा धर्मभूतो यो जन्मादिरूपः संसारः सोऽविवेकिभिर्भ्रान्त्या विशिष्टचैतन्ये व्यवह्रियते । व्यवहारो नाम प्रतीतिः कथनञ्च । अनया रीत्या आभासवादावच्छेदवादयोर्भेदोऽवगन्तव्यः ।

- Nishchaladasa – Discussing difference between Avacheda and Abhasa Vada.

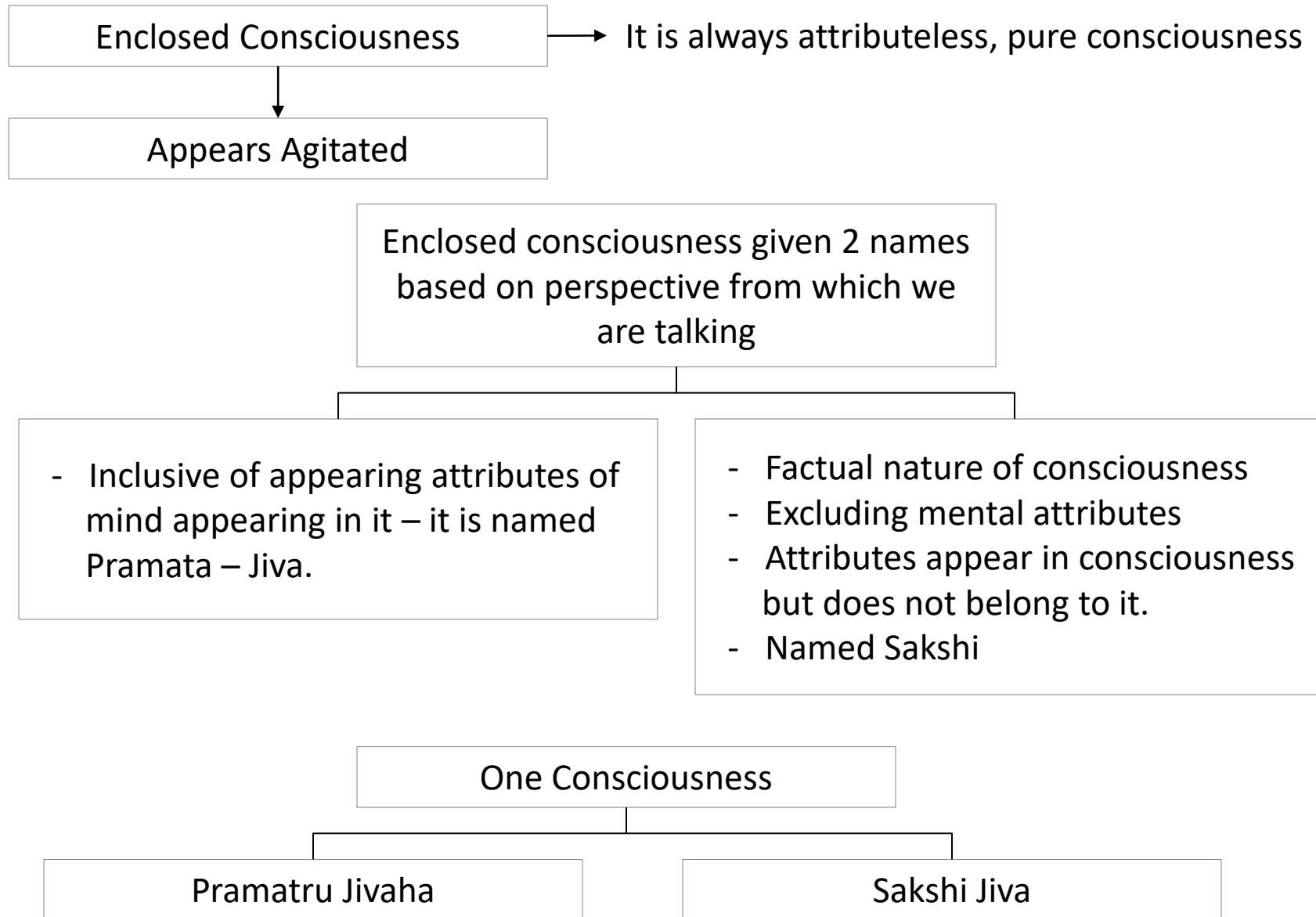
1) In both, there is enclosed consciousness and enclosure mind.

Enclosed Consciousness	Because of Presence of Mind
- Always attributeless	- Attributes of Mind appear experientially in the pure Consciousness.

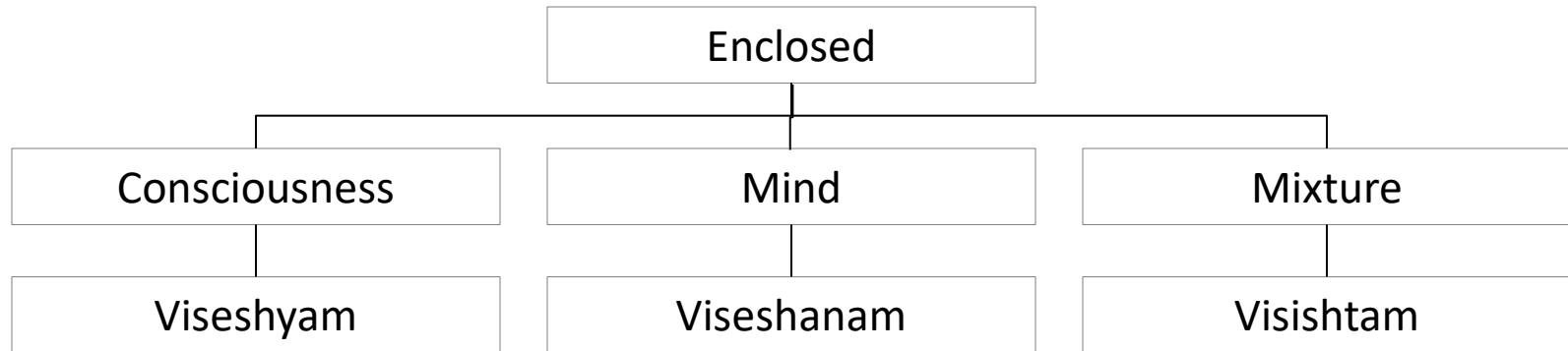


When crystal appears Red,  
crystal always colourless

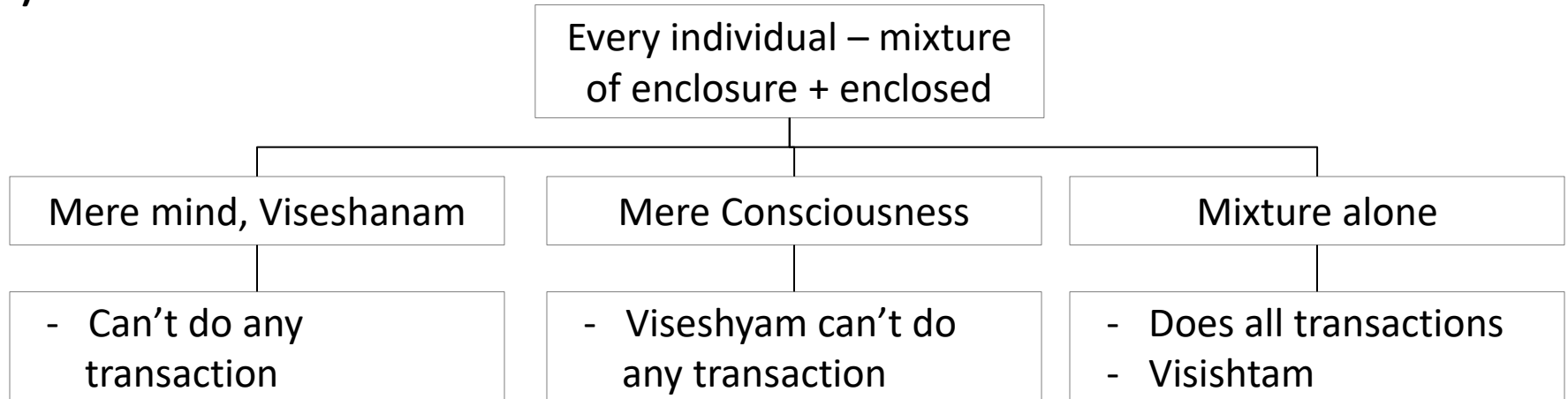
II)



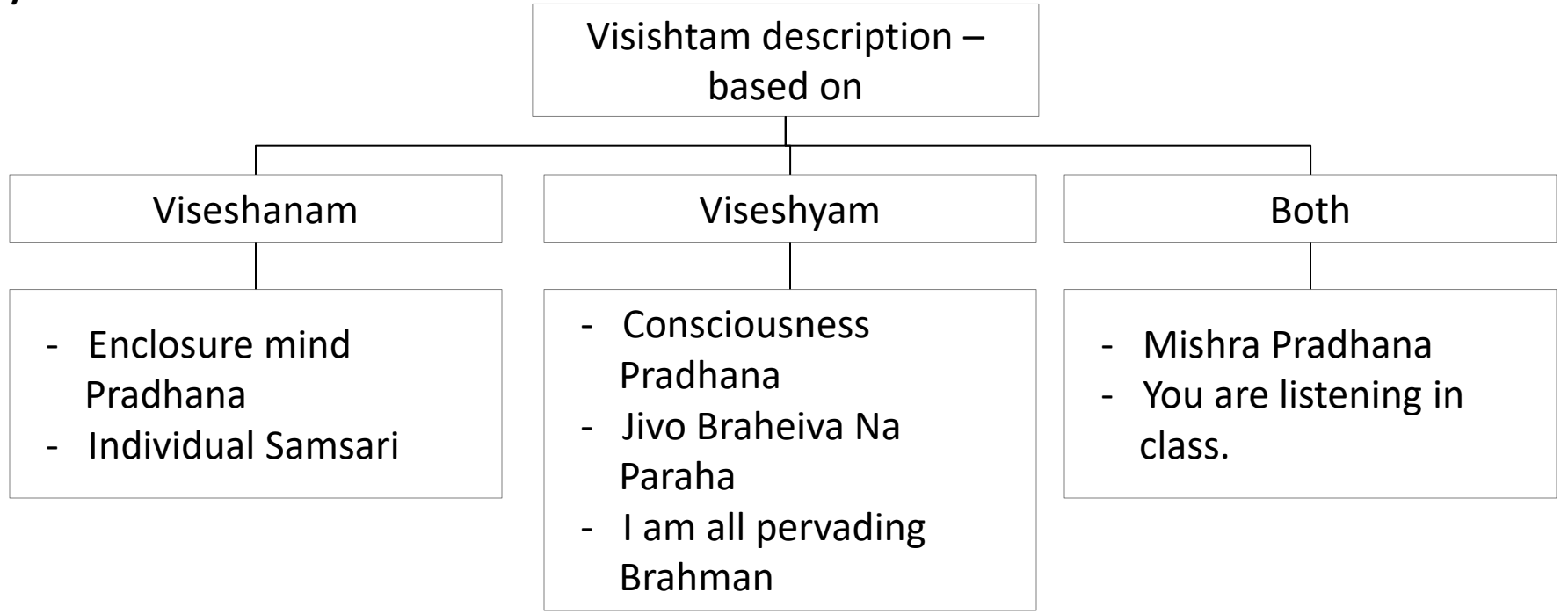
III)



IV)



v)



**Brahma Jnana Valli Mala :**

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।  
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥ २० ॥

brahma satyam jaganmithya jivo brahmaiva naparah I  
anena vedyam sacchastram iti vedantadindimah II 20 II

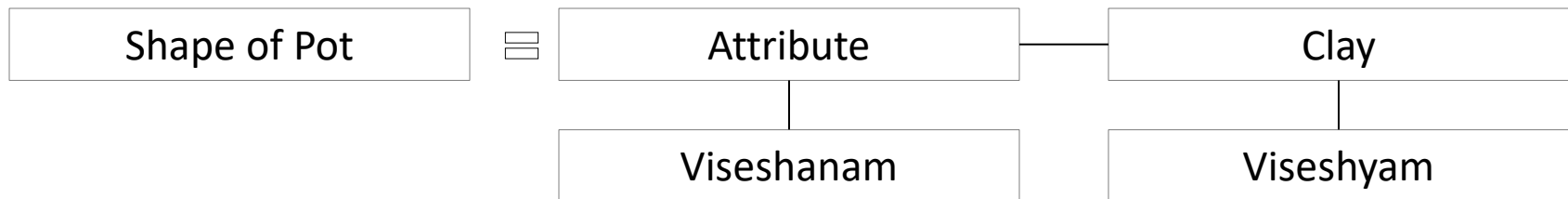
Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separateness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]

## Story :

### Chinmayananda :

- Husband + wife carry trading material, husband in front, wife – behind.
- Front walker assumes wife behind.
- One will be resting, no one behind.
- Example : Guru... keeps going forward, assuming Sishyas behind.
- Intellect must be agile to notice Viseshana, Viseshya, or Mishra.
- Seems intellectual approach.
- We commonly do this job.

### Example :



- Pot is a mixture of Form + Clay  
↓                      ↓                      ↓  
Mishram              Viseshanam      Viseshyam

### Example :

- Potter created a Pot



- Creation of Pot w.r.t. form only (Viseshana Pradhana).
- Potter never creates clay.

### Example :

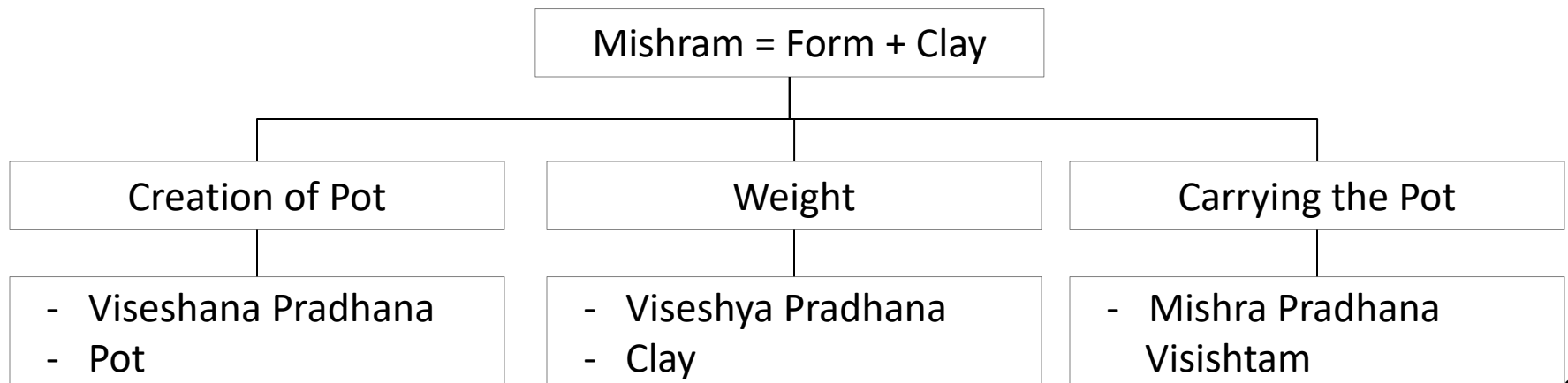
- Pot is 1 KG

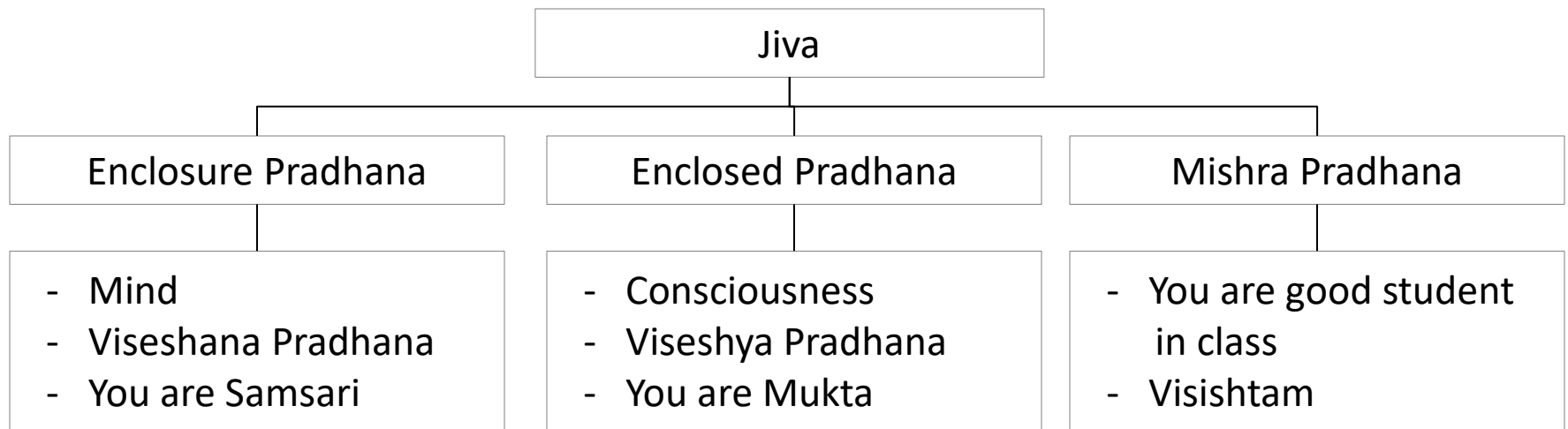


- Weight belongs to clay
- Description of Viseshya Pradhana

### Example :

- Potter carrying pot for sale.





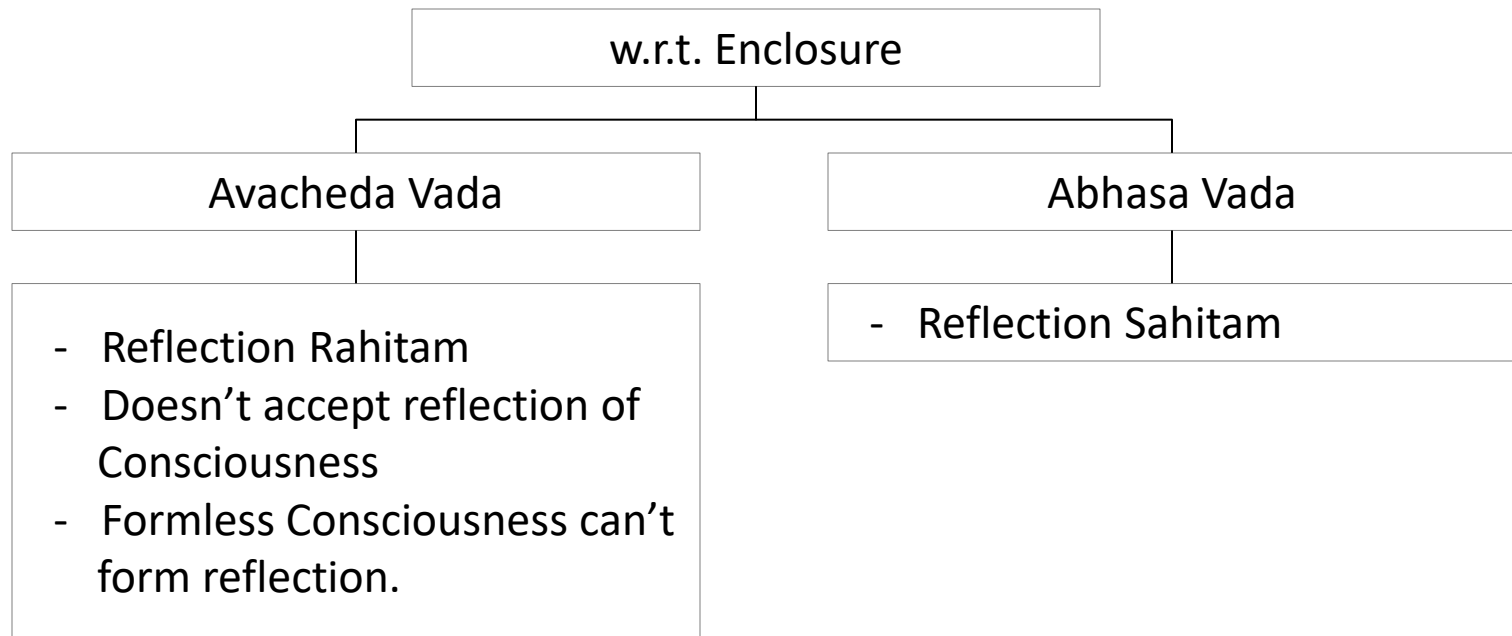
## VI) What is difference between Avacheda Vada and Abhasa Vada?

- Only Mirror

Avacheda Vadi	Abhasa Vadi
- Mind is enclosure	- Mind with Reflected Consciousness is enclosure

- In both Vada – enclosed Consciousness is Original Consciousness – Bimba Chaitanyam only.





## VII) In Vedanta :

- Use both Vadas.
- Shankara, Gaudapada not rigid
- Which appeals to student.
- Naishkarmya Siddhi – Vichara Sagara.
- Mandukya Upanishad – Chapter 3 – Verse 1 – 10.
- Ghata – Akasha Vada
- Based on Avacheda Vada.
- Upadesa Sahasri – Chapter 18 – 233 verses.

- Tat Tvam Asi Prakaranam.
- Abhasa Vada



Chapter 18 – Verses 59 – 123 (65 Verses).

- 2 means, end – arrive at original consciousness – Sakshi Jiva.

- **Drop Pramatrutvam, come to Sakshi Jiva.**
- **That Sakshi is non different from all pervading Brahman.**

- Knowledge important, any Vada ok.
- Sureshvaracharya – Brihadaranyaka Upanishad Vartikam - Saseiva Prakriya Jneya, Yaya Bavet Pumsam Vidyutpalti Pratyag Atmani Saseiva Prakriya Jneya Satvi Satcha Anavastita.
- What ever Prakriya is suitable to you in whichever context, freely use that Prakriya.
- Don't waste time to discuss comparative superiority of Prakriyas.
- That is right.
- Avacheda – Abhasa Vada – both correct.
- No finality w.r.t. Prakriya.
- Finality only with respect to Mahavakyam.
- Don't get carried away.
- Abhasa Vada has certain Advantages over Avacheda Vada.